Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" — LUKE XII. 57.

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REV. MR GANNETT'S SERMON AT PORTSMOUTH, N. H.

This excellent discourse, preached at the ordination of Rev. Mr Peabody, we are confident will be read with great pleasure. We subjoin an extract on the character of Christ.

The ministry is not confined however to an exposition of the teaching of Christ. It makes his character the subject of careful study—of frequent exhibition. The character of Christ; —on this infinite theme I wish it were possible for me to utter *my* own feelings. I call it an *infinite* theme, for such it appears to me. It has received far less attention, from Christians of every sect, than it merits. It comprises, I believe, a revelation of all that can be known of God or of human duty. The language of the New Testament respecting Jesus is very remarkable. Not only are expressions used which are connected with the name of no one else, but the general strain of writing in the Apostolic Epistles is suited to impress the reader with the idea of a greater superiority than could have been the result of his peculiar commision. Our Lord spoke of himself in terms which suggest such an idea. Most of our brethren in the Christian faith explain this language by ascribing to him an essential equality with the Divine Being, or by attributing to him an agency alike mysterious and indispensable in preparing the way for man's salvation. We cannot adopt either of these opinions, but we do not therefore deny the peculiar character of this phraseology. We find the key to its significance in the moral excellence of Christ. Unlike every other being that has appeared on earth, he was sinless and perfect. From the beginning to the close of his abode in the flesh no stain rested on his soul, nor did even the breath of evil desire for a moment darken his purity. We behold in him an unprecedented and unparalleled combination of virtues. He united the most dissimilar traits; dignity with humility, consciousness of power with meekness and tenderness, the most delicate sensibility with an adamantine fortitude, devotion to the will of God with boundless philanthropy, abhorance of sin with compassion for the sinner, excellence on the broadest scale with fidelity to duty in the minutest details. In short, there was no defect and no excess. We cannot imagine his character despoiled of a single attribute, and not perceive that it would be injured by the loss. We cannot add a single grace, that would not mar its symmetry. We should call him an example of human perfection, if we did not remember that he was the image of the Infinite Father. It is this double capacity—this twofold relation, springing out of a single and unchangeable fact, which distinguishes Jesus amidst all others who have revealed truth or inculcated duty. He was the link between the human or the Divine, participating in the glory of the one without sharing in the imperfections of the other, yet having with the former a closer sympathy, if it were possible, than with the latter. It was his prerogative, and his alone, to say to those who were inquiring the way to heaven, "I have left you an example that you should follow my steps." and at the same time to reply to one who desired to see God, "He who hath seen me hath seen the Father." Before this prerogative all other distinction seems unsubstantial. What is the glory of office, even though it be the office of Mediator and Redeemer—what is this glory when compared with that of being at once the representative of the invisible Deity, and the pattern for all future generations of men? It was a high commission which Jesus held when he brought truth and grace from the bosom of the Eternal Father. It was a noble service which he rendered, when he became the Saviour of those who were ready to perish. It was an act to compel the admiration, even of the bad, when he died that others might live, but all this preeminence was lost in the blaze of that glory, which encircles his name as the manifestation of perfect excellence. In him were hidden all the treasures of knowledge and love. In him truth was embodied. In his character the everlasting principles of the Divine government, the essential doctrines of religion, were manfested. "I am" said he "the truth."

The character of Jesus presents itself to me both as a revelation and as a miracle,—a moral miracle, the only one of its class ever seen on earth.

"God in the person of his Son
Has all his noblest works outdone."

That one should have lived in this world, subject to the infirmities of the flesh and exposed to the temptations of life, spotless, faultless, absolutely destitute of sin, error and defect, may be more justly termed miraculous, than that the dead should have recovered the functions of vitality; for it had no resemblance in the history or the experience of men. Here Jesus Christ stood alone. "Greater works than these shall ye do," said he to his disciples. greater miracles than I have wrought shall fill men with astonishment at your power; but not a greater miracle than I *am*, shall you offer to their admiration: he made no such promise. Peter, John, Paul was not a second Christ. No. He was alone in the grandeur and beauty and perfection of his character. And now, I ask, do you think this solitary wonder, this matchless reality, this monologue of existence, if I may so style it, was meant for no special purpose, or was intended only to prove the divinity of his mission? *That* was proved by other evidences, wonderful in themselves, and yet in comparison with this marvel, common-place, by his physical miracles, by his prophecies, by his resurrection. We must assign to this prodigy an adequate purpose, and while I can discover nothing short of that which considers it a revelation— not an evidence nor a sanction, not the credential nor the seal, but a revelation—of truth, while I find nothing short of this that will satisfy me, I rest here in the conviction that I have found its meaning, its purpose, its justification, its worth and its glory.

This character is the continual study and theme of the Christian ministry. It is, did I say? Oh! that it were more, ten thousand times more than it is. Oh! that the teachers of religion would give the time they waste on vain researches, or yet more vain disputes, to this great field of knowledge, where they might find new beauty and wealth at every step. If preaching made this its more frequent subject, we should not hear so often of the dulness and monotony of the pulpit. One could not be cold or heavy when discoursing of perfection, real, living, heaven-born, yet earth-proved, perfection. One could not be wearisome in handling the topics of such an argument as that which the character of Jesus presents, for faith, for goodness, or for hope. Sooner might one rise on the wings of holy imagination to "heaven gate" and feel no desire to join

"The angelic host, that stands
In sight of God enthroned,"

than he could trace the lineaments of that excellence of which the writers of the Gospel have given us glimpses—glimpses only, yet bright with an imperishable radiance,—and not be moved to enthusiastic fervor. Oh! when will the ministry prove itself Christian, by its delineation of Jesus Christ?

[From the Dover Monitor.]

ORTHODOXY EQUIVALENT TO INFIDELITY.

It has become quite the fashion, of late, with *some orthodox* ministers and laymen, in the pulpit, through the press, and in conversation, to declare, without qualification, that the views of those who deny the popular doctrines of the trinity, the atonement, the native depravity of man, and the special operations of the Spirit, are equivalent to infidelity. Unitarians, they say, have no Saviour—reject the Bible, and are "wilful" unbelievers. These persons seem not to be aware how easily their charges may be thrown back, and with arguments quite as plausible as their own, substantially against themselves. Suppose we try the experiment. We affirm, then, that all orthodox men and women are infidels, wilful and abandoned infidels, because they boldly deny the express declarations of the scriptures.

I. They believe that Jesus Christ is one and the same in nature and person with Almighty God:—that he has all the attributes of the Infinite Jehovah. But what saith the Bible? "Verily, verily, I say unto you, the Son can do nothing of himself," &c. John v. 19.—"And this is the Father's will that hath *sent* me," &c. John vi. 39. "Why callest thou *me* good? there is none good but *one*, that is, *God*," &c. Matt. xix. 17. "As *thou hast given* him power over all flesh, that he should give eternal life to as many as *thou hast given* him. And this is life eternal. that they might know *thee, the only true God*, and Jesus Christ (the Christ) whom thou *hast sent*." John xvii. 2, 3.

II. They believe that man is saved solely and entirely by the *death of Christ*. But what saith the Bible? "We shall be saved by his life." Rom. v. 10. "But if thou wilt enter into life, *keep the commandments*." Matt. xix. 17. "They that have *done* good unto the resurrection of life," &c. John v. 29.

III. They believe that man somehow or other is by nature depraved;—that of himself he can do no good thing. But what saith the Bible? "Suffer *little* children to come unto me; for of *such* are the kingdom of heaven." Matt. xix. 14. "Lo, this only have I found that God hath *made* man upright," &c. Eccles. vii. 29.

IV. They believe that man is saved by the *special* grace of God, and that he can do nothing of himself effectual unto salvation. But what saith the Bible? "*Work out* your own salvation with fear and trembling," &c. Phil. ii. 12. "Can faith save him? But wilt thou know, O vain man, that faith *without works* is dead." James ii. 14, 20. "*Seek ye* first the kingdom of God," &c. Matt. vi. 33. "Ask and it shall be given you," &c. Matt. vii. 7. "Ye see then how that by *works* a man is *justified*." James ii. 24.

Thus have we proved that all orthodox men and women are infidels. But, some may say, "how do you dare to judge your brethren? What right have you to pronounce them infidels?" "Oh!" we reply, as our orthodox friends have taught us, "we do not judge them,—but the Bible does;—we do not pronounce them infidels,—but the Bible does.—You must not be angry with us, but with the Bible. We cannot help it, we must act as conscience dictates. It is hard, we know, to deny them the Christian name,—but it is not our fault."

"But you have picked out a text here and there, and, in some instances, you have only quoted single phrases, without the context." "Very true," we answer, "but this is the fashion now-a-days;—we only go and do likewise."

But, to be serious, we ask our readers, wether these bold condemnations pronounced against the wise and good,—these libellous assertions that men, who have spent lives in the defence of the gospel, are not christians, have not become rather too common, although their authors are, to be sure, unworthy the notice of those who respect themselves. These are weapons which all may handle with equal effect. We heard, not many years ago, a good orthodox clergyman denounced as an infidel because he thought the study of ecclesiastical history might have an injurious effect on sensual minds! —It is very easy to call hard names.

YOUNG TEACHERS.

Why is it that so large a proportion of Sunday-school teachers are very young persons? Or rather, why is it that so few of the elder members of the church are engaged in this service? Surely this is a department which requires all the experience, judgment, and knowledge that can be brought into it. We do not like the sentiment that is often heard that any one in the church is fit to be a teacher. This is not the principle in common education, and still less does it apply to the more important duty of scriptural and spiritual instruction.—There is a degree of intelligence and experience which ought to be made indispensable. The course of Sunday-school instruction embraces a large field. The Bible is just beginning to be studied by the mass of the people, and there is scarcely yet a generation in the church thoroughly conversant even with its history.

It is true, that such volumes as the Union Questions make the business of preparation on each lesson very easy, and that by aid of the volumes prepared for the use of teachers, they may acquire a large share of information. But, as a general fact, teachers either have not the zeal or the time to make this thorough study of each lesson; and where it is all to be learned for the first time, it is scarcely possible that the teacher will be fully competent to perform his part. There are hundreds of schools the teachers of which never dream of making any preparation. In many the whole employment consists in hearing the verses of the Bible read in rotation, without illustration, question, application, or comment. In others the plan is to recite chapters and hymns from memory, and the child is accounted the best pupil who has committed, or, as it is sometimes called "memorised" the greatest number of words in a year.—To carry on these plans requires nothing besides the patience of the person who listens to the recitation. But where the anxiety is to bring children to love the Bible, to understand its truth, and to feel its application to their hearts; when the pressing concern of the pious teachers is—not that the children should earn premiums—but that they should know that they are sinners, that without repentance for sin and faith in Christ there is no salvation; when the subject of his constant prayer and solicitude is, that the Divine Spirit would make the word effectual to the conversion of the souls of the class—under these circumstances he will feel an impulse to give his whole care to present the truth intelligibly and forcibly. He will then find that all Scripture is profitable, and that it all deserves study; that not only the doctrines connected with salvation should be so clearly understood as to be imparted to the understanding of a child, but that the history, biography, and antiquities of the Scripture, are important portions of scriptural knowledge, and demand the investigation of those who profess to be teachers.

Whilst, therefore, we do not wish to discourage any who feel prompted by the desire to glorify God to engage in the office, and who attend devoutly and zealously to labor for this object in the conversion of their pupils, we desire to press upon teachers the importance of increasing their qualifications, by prayer, study, and renewed earnestness. We also wish to bring into the service persons of age and rank in the church; men and women of experience and talent; those who have faithfully studied the Bible from childhood or for many years. There should be such, if possible, mingled with the younger teachers in every school.—*S. S. Jour.*

THE POWER OF KINDNESS.

It is sometimes pleaded, we know, for a sharp and criminating manner of addressing men on religious subjects, that our Lord occasionally thus addressed them. He called the Jews "hypocrites, whited sepulchres, serpents, and a generation of vipers;" but has it never occurred, that they are not authorized to speak to men in all instances as Christ spoke? Have they never learnt that they are not in his place? He was omniscient; he knew what was in the hearts of men, and who were hypocrites of those whom he addressed, and who they were that would not escape the damnation of hell! Men of erroneous doctrine ought to be warned of the danger of their opinions, and the truth may be exhibited to them with distinctness; but unless it be done kindly, and with an evident regard to their salvation, there is danger that all this labor will be in vain. There is much argument, so to speak, in kindness. There is in kindness, especially to an opponent, more than argument; there is eloquence; and it is eloquence the most impressive, for it is that of the heart, and it will reach the heart of an enemy.—*Ch. Watchman.*

EXCELLENT RULES.

Never to ridicule sacred things, or what others may esteem such, however absurd they may appear to me.

Never show levity where the people are professedly engaged in worship.

Never to resent a supposed injury, till I know the views and motives of the author of it. Nor on any occasion to retaliate.

Never to judge a person's character by external appearance.—*Dr. West.*

[From the Christian Examiner.]

THE FORGIVENESS OF SINS.

First, Jesus preached the forgiveness of sins. It was a leading purpose of his ministry, and must be so of his ministers.

It is impossible not to perceive, that the gospel regards man as a sinful being. It addresses him, it provides for him, as such. It makes little or nothing of the question how he became so; but it distinctly and always recognises him in this character, and proposes, as its great end, to change this character. All history and experience corroborate this view; all set forth the weakness and depravity of mankind. It has been the object of legislation, through all ages, to provide against it, and of philosophy, in all times, to find a remedy for it, and of religion, in all its forms, to propitiate the Divinity on account of it. Christ assumes the same view of the human condition; proposes in his religion a remedy for it; and, as a prominent feature of the system, as well as a motive and encouragement to reformation, asserts the doctrine of pardon for repented sin.

What then is the duty of a minister of Christ in this particular? Plainly that the ideas of sin and pardon should lie at the foundation of his Christianity, and hold a first place in his teachings. Otherwise he must fail of seconding the chief object of the Saviour, and of reaching the great want of man. His views must be deficient in depth, force, and truth. Hence he will not speak to men simply of their noble origin, their wonderful capacities, their sublime destiny, and the excellence and beauty of virtue; this might only serve to mislead them. He will also speak much and feelingly of their weaknesses, their corruptions, their need of amendment and reform. His great topics will be the evils of sin, the means of overcoming them, repentance, conversion, redemption, salvation. He carefully combines these with the other views, showing to men at once their capacity for all that is good, and their actual state of unfitness for it; and urging them, by all the solemn considerations thus arising, to "depart from evil, and do good, and dwell for evermore."

The lecturer insists on this point with some earnestness, because, as he says, mistake respecting it is very easy, especially with young men of generous views and sanguine enthusiasm, to whom all looks fair and promising, and who readily believe the world to be much better than it is. Perhaps the error is not an uncommon one. We treat men as if they were habitual and fervent lovers of truth and seekers of goodness, forgetting even our own speculative conviction, that they are corrupted by sin, and far from a pure state of heart or of life. We speak to them calmly and philosophically about duty, as if they had only to hear and be informed, forgetting, though we know it to be so, that they are convinced already, that they are already calm philosophers on this subject, but that in the crowd of worldly temptations their philosophy is constantly mastered by their interests and passions, and their convictions overborne by their propensities. The preacher must avoid this error, if he would not throw away his labor. He must treat men as they are, as his Saviour treated them, as beings worldly, selfish, debased, and so borne down by the thraldom of an earthly life, that only the most severe and thrilling views of responsibility and futurity can be expected to move them. His whole tone must be like that of his Master, calling not the righteous, but *sinners* to repentance, and seeking, that he may save, that which is *lost*.

TWO CLASSES IN A CHRISTIAN CONGREGATION.

Observe two of the leading classes which make up every congregation. The first, everywhere to be found, is composed of the humble and thoughtful, who are conscious of their unworthiness, and solicitous about their religious prospects. They are troubled by their infirmities and sins, and the fears that they may not find mercy. Suppose we preach to them to do their duty, to do the best they can and be satisfied. But they cannot be satisfied; they have tried this; they have found that they cannot do their duty to their own satisfaction; they constantly come short of their own notions of what is right and of their own intentions. Therefore our insisting on their capacity and obligation is not enough; they feel the obligation, but they do not find the capacity; when they would do well, evil is present with them. What they want is, to understand the provision which God has made for precisely such cases as theirs; that is, they need to know the doctrine of the divine grace, of repentance and pardon, as taught under the sanction of Jesus Christ. This will give them assurance, faith in this will afford them the support and encouragement which, in their infirmity and timidity, they need. They have been exclaiming in their despondency, 'Who will deliver us from the body of this death?' and now they cry out in rejoicing faith, 'Thanks be to God, who hath given us the victory through our Lord Jesus Christ.'

Observe, now, the other class of the self-satisfied, self-confident, who never have a misgiving of their own virtue and acceptance with God, nor make one anxious effort for self-improvement. They have no idea that they need correction, aid, nor forgiveness, and are not occupied in the work of amending or advancing their own characters. The preacher's duty is to rouse them from this fatal indifference, to disturb their thoughtless security, to break down their heartless self-confidence, to open their eyes to their real characters. But instead of this, they perhaps hear nothing from the pulpit but treatises on the pleasures and rewards of virtue, and the glorious destinies of humanity. They assent to it all, certainly, it is very beautiful, very delightful, very true; they do not dream that it does not all apply to themselves. They have never so had their attention called to themselves, as to be made to doubt that they are what they admire. They have been accustomed to thank God that they are not like other men, unjust, adulterers, subjects for the state's prison, or even as some members of the church; they are very regular, good men. Now this sort of preaching helps to confirm their self-deception; it does nothing to disquiet for a moment the equanimity of their careless self-complacency, but rather confirms them in it, by presenting exclusively those views of religion which gratify the imagination, and concealing those which awaken the conscience. Thus even truth, being only partially unfolded, tends to strengthen them in error and sin. It was not thus that the Saviour preached. Repentance and remission of sins was the burden of his message. It should be that of his ministers. If not, they do not adapt themselves to the actual condition of men, and cannot say that which will make them truly religious.—*Ibid.*

[From Fox's Sermons.]

MENTAL HOSPITALITY.

Well would it have been for the Jewish nation, when Christ came to them, not in that form and with those pretensions which their minds had familiarly associated with the promised Messiah, but in a character which was, to their prejudices and hearts, *a stranger*, if they had entertained the consideration of his claims and doctrines, instead of at once rejecting him as an impostor. Strange as the office seemed to them, in his exposition of it, that was the true exposition as was beautifully proved by his character, as was sublimely exhibited in his works and resurrection, as was fearfully demonstrated in their judicial destruction. The lesson is a warning against what we may term mental inhospitality. It admonishes us never hastily to refuse admission to a tenet merely because it is a stranger to our previous notions. Had they received him, he would have been to them the angel of the covenant; a heavenly messenger, a celestial visitant, with a message infinitely more bright and blessed than any ever brought by winged forms, in robes of light, to the tents of patriarchs. How much is the progress of truth delayed in the world, by this summary mode of shutting the door of conviction against doctrines, because they are thought strange? When creeds have become corrupt, truth must have become strange. Paul's gospel was so, even to the Athenians, who had been all their lives luxuriating in the novelty they loved. And how little of the beauty and the power of truth can be evident on its first admission! The first Unitarians knew comparatively little of Unitarian Christianity; nor has its full lustre yet shone upon the world. How many of its bearings upon human intellect, human character, human improvement, human happiness, yet remain to be developed! What a dry and barren series of mere negations, and axiomatical propositions, does it still appear to many! 'I am tired,' said some one, 'of continually hearing that there is one God, and one mediator between God and men, the man Christ Jesus;' and any one might well be tired, if those facts terminated in themselves; if that was the sum and substance of the matter; if they were not inexhaustibly fruitful in views of God and man, of time and eternity, which tend to exalt us to the true dignity of our nature, to enlarge our hearts, and purify our hopes, to glorify God, and bless humanity, to command the world and prepare for heaven. Were it only the truth, we should embrace it, however strange it might appear; but those who do not stop there, but in their understandings 'give it entertainment due,' find that they have entertained an angel unawares, so surpassing is its splendor, so lovely its benignity, so heart-touching its pleadings, and so heart-healing its consolations, so divine its voice, so gracious its promises, and so faithful its performance. This 'strange doctrine' becomes the wisdom of God, and the power of God unto salvation. The love of truth, which bore the mind on, in spite of all its original associations, to the reception of a strange and unpopular proposition, is rewarded by finding it full of spiritual life, beauty, and energy, enlightening the past, the present, and the future, God's character and plans, and man's everlasting destiny.

And the rare and happy visitations to which the text alludes, which occasionally give a superadded and unexpected blessing to those who were meekly, faithfully, and kindly going on in the path of righteousness and mercy, are a not unapt emblem of what is very frequent in the divine dealings. Providence often bestows something of enjoyment which is, as it were, over and above what the righteous had any reason to expect, some unpromised, unexpected, unconnected blessing. Besides the internal reward of virtue, in the testimony of a good conscience; besides the future external and obvious reward of virtue, in the day of retribution; there frequently are various mercies freely given by the way, to adorn and enliven a path which has so much to render it arduous and painful. It is not only that those who entertain strangers sometimes receive angels, but those, generally, who do anything that God commands will often be visited by incidental gleams of brightness and joy. In discharging the duty of searching the scriptures for divine truth, how many occasional and independent gratifications are there, for head and heart, for the fancy and the feelings.

Sometimes the discovery of an historical fact, which the antiquarian would have spent half his life, well pleased to ascertain, in poring over the records of the past—sometimes a poetic beauty, so exquisite in its conception and expression, that, had it been in a classical writer, it would have been trumpeted forth as repaying years of education—sometimes a fact, or principle, of mental or moral philosophy, which would have made a sage's name and

name, and secured his place among the lights of his age and country. In fulfilling the duty of combining with others for the achievement of some public measure for public good; in that occasional union with personal strangers, that cooperation of knowledge, zeal, and benevolence, by which liberty is gained for slaves, and restrictions on human rights are obliterated, and unjust laws are repealed, or just ones enacted, or religious information diffused over the face of a country; how often has it happened that pnblic sympathy has been the occasion of private attachment, and friendships have sprung up, which have been a mutual and lasting blessing to the lives of both! When illness has caused a cessation from active pursuits, or when the heavy pressure of calamity has benumbed and crushed the mind, and recourse has been had to some new intellectual occupation, dallying with a history, a science, a language, a theory; merely, perhaps, for the purpose of disengaging the thoughts a brief while from depressing topics; how often has not only the first purpose been answered, but the individual been led on unawares, and found unexpected sources of activity, of enjoyment, of usefulness, blessings ten-fold to himself, and to others through his instrumentality! Partly, at least, we are indebted to the mental and bodily sufferings of Cowper for his poetry; and to the deafness of Dr. Lardner for the 'Credibility of the Gospel History.'

How often has the proper conduct of a child towards his parents, his filial respect and affection, his attention to their feelings, wants, wishes, and situation, his unwearied and lovely ministering to them in their infirmities, perhaps even their fretfulness, not only had its natural, and common, and sufficient recompense, but attracted notice in its unobtrusiveness, and, by the character it created in the minds of others, paved the way, even after the lapse of years, for his success in life, and raised him to a station which he might never else have attained! Sometimes an individual, accustomed to be thought for and acted for, is suddenly thrown into a lonely and difficult situation, requiring clearness of mind, promptness of decision, energy of conduct; and all the needful attributes spring up, and the new duties are strenuously discharged; and not only is the actual object gained, but by the attention, the admiration, the interest excited, some of earth's best social blessings flow in, like an unlooked for spring-shower upon fields and gardens, making the heart's wilderness to blossom as a rose. O! there are stray gifts of God's goodness scattered over all earth's paths of duty; and what seem weeds give forth balm and fragrance to those who tread them with wounded feet and fainting senses. While immortal fruits grow on the tree of life, its shade is the sweetest shelter; birds of Paradise sing among the branches, and 'its leaves are for the healing of the nations.'

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FANATICISM.

The Mormonites in this country and the disciples of St Simon in Europe seem to have reached a pitch of folly altogether without precedent in the history of the world. But the earth has never been free from gross fanaticism and folly and every generation sees some new and strange form of delusion. There seems never to have been a creed so monstrous as not to have gained some followers. The human mind, or at least certain individual minds have a peculiar pleasure in dwelling upon what is novel and startling. There is something exciting in the vehement opposition to opinions which have entwined themselves around the affections and prejudices of men. A writer for instance who attacks marriage, will gain a great many readers who are stimulated by a curiosity to know what he can possibly have to say against an institution, which (setting aside all considerations of it origin) has been regarded by all mankind, as one of such unqualified utility.

The religious (or rather irreligious) reformers of the present day endeavor to make their attacks upon Christianity popular by attacking at the same time, social evils, which they ascribe to Christianity. No one can look upon society without seeing much that he would desire to reform. It is painful to contemplate the extremes of poverty and wealth, and to see "hungry paupers shivering upon the steps of palaces." Some enthusiastic, unreflective, inexperienced disciple of Owen says "these things are intolerable, the institution of individual property is wrong and leads to gross abuses; let us abolish it and hold every thing in common." The principle from which he starts is a correct one, but his conduct is madness. He is a man who would burn his house down to cure a smoky chimney. So it is with marriage. There are many unhappy marriages in the world, but if you make it a contract dissoluble at the consent of either party, the consequences will be incalculably bad.

The abuses of Christianity have given rise to social evils but Christianity itself never gave rise to anything but good individually or socially. The best way of reforming society, is by endeavoring to induce men to act more and more from Christian principles. Most of its evils spring from selfishness, a feeling which the Christian is bound to slay and trample under foot. Every man who labors for the Christian religion labors for the good of society. Every rich man for instance, who becomes a real christian, will lighten the burdens of very many poor ones, and if every body was a sincere christian there would be no actual want, unless the whole amount of property in the world was insufficient for the support of its inhabitants. Those who ascribe the evils of social life to Christianity shew thereby a want of judgment and penetration which would disqualify them for so difficult and delicate a task as that of reform.

LIFE OF REV. ELIAS CORNELIUS.

We have recently read the biography of Rev. Mr. Cornelius, prepared by Mr. B. B. Edwards. It records the history of an extraordinary man. The fine head, which accompanies the volume, prepares the reader, who like ourselves, has never seen the original, for traits of character of no common-place cast. We were not disappointed in the impression which we received of Mr. Cornelius, from the volume itself. He was a man of extraordinary piety. His attention was directed to the subject of religion, during one of the seasons of excitement, with which most of our orthodox Colleges are periodically visited, and from that time his whole being seems to have been under the dominion of religious principle. He possessed uncommon native energy of character, and he devoted it all to the service of God. He was a man of extraordinary enterprise. From the commencement of his career, he took a deep interest in the great plans for promoting christianity, which mark the present day. He gave freely his counsel, his time, and his active personal services to their cause. Many of the most prominent objects, now pursued in our religious community, derived their strongest, if not their first impulses, from his energetic spirit of enterprise. Before his death, he was entirely devoted to their accomplishment, and certainly, few public men have carried into the discharge of their duties, a greater apparent self-forgetfulness, more ardent and well directed zeal, or greater method, vigor and sagacity in the despatch of business. Nothing languished in his hands. He was not the man to let a good cause go to sleep, for want of the requisite energy and skill in its management. He knew how to take hold of an enterprise in the right way, and we believe, he was almost uniformly successful in whatever he undertook. With his extraordinary love of action, was united a singularly amiable disposition and an attractive deportment. He made friends, wherever he went. He even succeeded in taking off the rough edge of a subscription paper, so that it should cut, without being felt. Men were willing to give their money, with a good grace, to one who asked them with so little offensiveness in his suit. We are not at all surprised at the general admiration, which he excited when living, nor at the sincere sorrow, which was called forth by his death. He was a person to recommend any cause with which he was connected, and to gain the affections of all who knew him. Such men are needed in a community like ours, and are often more useful and happy, than those endowed with more striking intellectual powers.

We know not that we can regret, that the life of Mr. Cornelius was devoted to the promotion of religious views, which we believe, will eventually be renounced by the christian world. We had rather have such views defended by good men like him, than by the scowling fanatic and the railing bigot. The circumstances of his education, united with the natural make and turn of his mind, rendered it all but impossible, that he should be any thing but Orthodox in his opinions, though under more generous influences we doubt not, that he would have embraced a more humane and rational creed. Such an example, in our view, is not to be lost, although found in connexion with a doctrinal belief, which we regard with no less disapprobation than did Jesus Christ the traditions of the elders and the impositions of the Pharisees. The time is coming, when bold and vigorous minds, will not waste their energies, in promoting the interests of humanity, in connexion with a decrepid and tottering theological system. We shall see the same zeal, the same courage, the same self-sacrificing spirit, the same saintly piety, enlisted in the cause of the pure Gospel of Christ, and then the Word of God, the expression of unchangeable and everlasting truth, will have free course and be glorified.

HOW TO MAKE SKEPTICS.

There is in this city a young man of promising talents, whose usefulness—to say nothing of his eternal prospects—is much diminished by his skepticism.

This young man, according to his own statement, was made an unbeliever by his teacher. He was once a member of a religious family, and belonged to a Sabbath School. His teacher was one of the *prosing* sort, who sometimes attend early, sometimes late, at others stay at home;—and sometimes attend when it would be better for the classes if they were at home; unless they had the rare faculty of seeing through their eyelids. Perhaps he felt that he was devoting himself gratuitously to a thankless service, and having no love for the work in itself, suffered his heart to remain cold and uninterested.

Be this as it may, however, he was a dull teacher; and the young man, like other children, knew it; and finally made up his mind, as he says, that he *did not believe what he was teaching*. This was the origin of his skepticism.

We find the above statement in the Boston Recorder, and have no doubt of its substantial truth. We fear there is many a Sunday School Teacher, like the one here mentioned. Persons engage in the business of instructing a class, without thinking of the responsibility, which they incur. They appear not to be aware, that they are exerting an untold and incalculable influence on an immortal soul. Hence it is a matter of accident rather than of conscience with them, whether they are always present at their post. Hence they take little pains to improve themselves and become fit for their task. Hence, the intercourse between them and their pupils is dry, uninteresting, unsatisfactory. Mutual apathy prevails. The teacher becomes discouraged with his class; the class are weary of their teacher. No wonder, that under such discipline, the youthful mind imbibes strong prejudices against religion. A taint may thus be given to it, from which the experience and sufferings of many years, shall not be able to purify it. Nothing but sincere personal religion, active conscientiousness, and a love of human nature, can make a Sunday School Teacher useful. We have seen such models of what they ought to be and can be, that we have little tolerance of those, who through negligence and indifference, are unfaithful to their trust. We believe few more efficient and able laborers in any department can be found than the great body of Teachers connected with the Unitarian Schools in this city. But the standard should always be raised, perfection should always be sought, and no one satisfied till every Teacher is all and does all, which his opportunities permit.

NEW THEOLOGICAL SEMINARY.

A new Theological Seminary is about being established in the State of Connecticut, for the purpose, it would appear, of presenting a barrier to the growing heresies of New-Haven. The institution is to be in East Windsor, and the Rev. Dr. Tyler of Portland, one of the principal antagonists of the new school of Divinity, announced by Dr. Taylor, has been chosen President. Among the Trustees, we notice the names of Hon. John C. Smith, Rev. Dr. Hewitt, Samuel Spring, Asahel Nettleton, and other popular preachers. It is to be under the guardianship of the Connecticut Pastoral Association, an ecclesiastical body recently organized at Windsor, by a Convention called for the purpose. Who is to guard the guardian, we do not learn. The creed, or articles of agreement, are not long but pithy. No one, we suppose, can doubt the genuineness of their Orthodoxy. We subjoin a few of them, as a specimen.

9. That Adam, the federal head and representative of the human race, was placed in probation, that he disobeyed the divine command, fell from holiness, and involved himself and all his posterity in depravity and ruin. And that, from the commencement of existence, every man is personally depraved, destitute of holiness, unlike and opposed to God, and that, previously to his renewal by the Holy Spirit, his moral actions are adverse to the character and glory of God; and that, having the carnal mind, which is enmity against God, he is justly exposed to all the miseries of this life, and to eternal damnation.

10. That sin consists in the moral corruption of the heart, the perverseness of the will, and actual transgression of the divine law.

11. That God, from eternity, elected some of our fallen race to everlasting life, through sanctification of the Spirit and belief of the truth, not for any foreseen faith or obedience in the subject of election, but according to his own good pleasure.

12. That the only Redeemer of the elect is the Lord Jesus Christ, who being God, became man, and continues to be both God and man, in two distinct natures and one person forever.

13. That except a man be born again, he cannot see the kingdom of God; that repentance, faith, and holiness are the personal requisites of salvation in the Gospel scheme; that the righteousness of Christ is the only ground of the sinner's justification; that this righteousness is received by faith, and that this faith is the gift of God, so that our salvation is wholly of grace; that no means whatever can change the heart of a sinner and make it holy; that regeneration and sanctification are the effects of the creating and renewing agency of the Holy Spirit; and that supreme love to God constitutes the essential difference between saints and sinners.

We are no prophets, but it needs no inspiration to predict the utter futility of the attempt to preserve Orthodoxy by a paper creed. Gather your library, form your classes, set your young men to studying and thinking, and you can no more pin them down to a belief in those articles, than the Philistines could bind Sampson with new ropes. One after another of your prescribed tenets will be examined—one after another rejected. So it has been at Geneva, so it has been at Andover, so it has been with the Lutheran Church of Germany, so it always will be while man has eyes to see and and a mind to inquire.

THE NORTH AMERICAN REVIEW FOR JANUARY 1834.

The 82d number of this periodical contains some excellent articles. The first one, on the life of Cowper, is a most just and beautiful sketch of the character and genius of that remarkable man. It breathes the most hearty reverence for his moral and intellectual worth and treats of his infirmities with delicate and tender discrimination. It is the production of a man capable of forgetting himself and entering wholly into the mind and soul of another—a power of a rare and high order. Selfishness is so besetting a sin, that critics are half the time thinking of themselves while they are writing most eloquently about somebody else, and the fact is not to be concealed from a reader of ordinary acuteness. There is also an entertaining and instructive article on the Whale fishery, that perilous employment, the nurse of hardy virtues and hardy men, written by one who understands the subject and has gathered his facts warm from the lips of actors and spectators and not from the cold leaves of books. Capt. Hamilton's work on America is noticed in an article of great spirit, wit and good-humor. The brilliant sophisms and lively fictions of the romancing tourist are exposed in a very happy manner. There is a little too much of recrimination in it. It does not seem necessary, while we are defending ourselves against the illnatured and flippant criticism of an Englishman, to quote remarks, written in the same spirit by men of the same stamp, upon England herself, or to copy from newspapers and magazines, accounts of violations of decency and propriety done in that country, in reply to accusations which we know to be maliciously false, against our own.

There are many other articles in the journal of considerable merit and which will well reward attentive perusal.

BRYANT'S POEMS. RUSSELL, ODIORNE & CO. If there be any of our readers who have not a copy of Bryant's Poems, we advise them to furnish themselves with one of the new edition published by Messrs Russell, Odiorne & Co. It would be quite superfluous to speak of the merits of the poems themselves, for it would be telling a thrice told tale. Their popularity, steadily increasing, is as unerring an index of their merit, as the judgment of posterity, for they have nothing of that eccentric peculiarity of thought or expression which gives sometimes an ephemeral notoriety to productions, which have no claims to permanent admiration. They are presented, in the present edition, in a beautiful form, in a type and paper as refreshing to the eye, as the sentiments and expressions are to the soul.

The Christian Watchman speaks in very favorable terms of a biography of Roger Williams, the founder of the State of Rhode Island, recently prepared by Rev. Professor Knowles, of the Baptist Theological Seminary at Newton. We have not had an opportunity of reading the work, but from the interesting nature of the subject, it cannot fail to possess many attractions, if treated with a tolerable degree of skill. Mr Knowles observes in his Preface, that, 'no extended memoir of his life has ever before been published. It would not be difficult to assign reasons for this neglect. The want of materials, and the contradictory accounts of various writers, were sufficient to deter his friends from the undertaking, and a lingering prejudice against him prevented others. The attention of some able writers has, nevertheless, been drawn to the subject. Dr. Belknap designed to give to the life of Roger Williams a place in his American Biography, and he made application to several persons in Rhode Island for materials, but without success. It was announced a few years since, that Robert Southey, Esq. intended to write the life of Mr Williams. He probably relinquished the plan, for the same reason. The Rev. Mr Greenwood, of Boston, formed the design of preparing a memoir, at the suggestion, I believe, of Mr Southey. Mr Greenwood collected many valuable materials, but the failure of his health, and other causes, induced him to abandon the undertaking.'

From the same source we learn that Professor Ripley, also of the Newton Institution, has published a learned reply to Prof. Stuart of Andover, on the Mode of Baptism. A part of the preface is quoted in which Prof. Ripley expresses a fear, that 'some of his readers may think it impossible that a man of Professor Stuart's erudition should have justly laid himself open to so many corrections as the following pages exhibit.' All, who ever read any of Mr Stuart's critical works know very well, that whatever valuable qualities his 'erudition' may possess, 'correctness' certainly is not one of them. He stands a fair chance however, of being set right. We remark, by the way, how gratifying it must be to every friend of religion, to perceive the increasing attention, which is paid to sound learning and an educated ministry, by the Baptist denomination in this country.

Mr B. B. Edwards in his American Quarterly Observer, says, that Mr Frothingham's Second Century Lecture is 'quite amusing, and will be more renowned in future time for its wit than for its divinity.' We cannot say so much of the Quarterly Observer.

A bill has been introduced into the Senate of the United States, by Mr Webster, which we hope will ripen into a law, providing for security to the lives and limbs of those who travel by steam-boats. There can be little doubt of the power of Congress to legislate on the subject, and as little, that enactments of considerable severity would be fully sanctioned by public opinion.

There have been many complaints from all quarters of the country for some weeks about the scarcity of money and the pressure of the money market—and yet we are told that there never was so much money in the country. The pressure, by one political party is abscribed to the removal of the deposits from the United States Bank, while another as vehemently asserts that, that step had no influence upon the money market at all. What a convenient maker of spectacles is politics. 'Who shall decide when doctors disagree?' How shall a simple man, who is not familiar with mercantile affairs, find out the truth? Shall the questions of Currency, Banking, Exchange, &c. be always Eleusinian mysteries to the uninitiated? There is a good deal of information on these subjects in Miss Martineau's 'Berkeley the Banker,' but even her luminous mind cannot wholly enlighten the 'palpable obscure.'

Our readers may recollect that we made some remarks a few months ago, on the inexpediency of public executions. We were much gratified, a short time since, in reading an able report made to the Pennsylvania House of Representatives, in which the practice is severely condemned and many facts cited by way of proof. They recommend that all executions take place in the gaol-yard, in presence only of the officers required to put in force the law's stern decrees, who shall return to the proper authorities, a certified copy of their proceedings. We hope that this leading State will be the first to adopt a reform, so gratifying to morals and humanity.

The last number of Fraser's (high Tory) Magazine contains a slight sketch of Miss Martineau, illustrative of a vulgar caricature, which for ribaldry and scurrility, far out-quarterlies the Quarterly Review. The writings of this gifted lady are spoken of as if they were on a par with those of Fanny Wright or Mary Wolstonecraft and this 'learned Theban' seems to think that it is a crime against society and an outrage upon decency, for a female to write upon the subject of population. We are sorry that there is a man in England, who knows how to spell, who can write such stuff, but we should be much more sorry, did we believe that there was even a 'respectable minority' who could tolerate it. If this be refinement and civilization, may *we* ever remain the poor, benighted savages that we are, though we should continue to retain the 'nasty' custom of eating eggs out of a wine-glass, and to 'pitch-fork our food down our gullets.'

The adjourned meeting of the BOSTON SUNDAY SCHOOL SOCIETY was held at the Hall of the Atheneum on Wednesday evening last. Prayers were offered by Rev. Chandler Robbins, and the meeting addressed by Edward Blake Esq. Mr Robert C. Waterston, Rev. E. S. Gannett, Barzillai Frost, and other gentlemen, whose names we did not learn. A Report was read by Dr J. F. Flagg, Secretary of the Society, giving an interesting account of present state of the Sunday School instruction in this city, and the improvements that have been made, within the last half year. We hope to be able to give a fuller account of this meeting in our next paper.

A subscription is on foot, we perceive in this city, at the instance of some of the officers of Middlebury College, for the aid of that Institution, now suffering for the want of funds. We hope it will receive all the assistance which it merits, and we doubt not it presents stronger claims, than many objects which are liberally patronised. We wish the friends of Harvard College, would make a clear statement to the public, of its wants, in regard to a building for its invaluable Library. If the aid of our Legislature is not to be hoped for, could an appeal to private munificance be in vain? Would any friend of learning or of his country refuse to contribute bountifully towards the preservation of those treasures, which if once lost, could never be replaced. We tremble every time we look at the frail walls, which contain them. We doubt if there is any object more deserving the attention of the community at present than this. It is a common interest and every one should interest himself in it.

CONGRESSIONAL INTELLIGENCE.

In the Senate on Monday, was received a communication from the Secretary of the Treasury, in reply to the resolution of the 19th, calling for copies of certain correspondence between Mr Crawford and others, on the subject of the Bank, &c. Also a communication, on the subject of the amount of public money deposited in the various Banks, and other matters, embraced in the other call made by the Senate on the motion of Mr Clay. These were read, and some debate ensued, Mr Clay, contending, that they were not the documents called for; after which the Senate proceeded to consider the special order of the day, the report of the Secretary of the Treasury, and the removal of the deposits. Mr Clay resumed his speech in support of his resolutions, and continued it until the usual hour of adjournment; when, not having concluded, he gave way for a motion for adjournment.

In the House, Mr Binney presented a memorial from the State Banks of Philadelphia, praying for the restoration of the deposits to the United States Bank, which was read and referred to the Committee of Ways and means. The House then resumed the consideration of the deposite question, and the rest of the day was consumed by Mr Polk in reply to Mr McDuffie.

In the Senate on Tuesday, Mr King of Georgia, appeared and took his seat. After some miscellaneous business Mr Clay finished his speech.

Mr Benton rose to reply, but in consequence of some domestic occurrence, expressed a wish not to enter on the discussion to-day. On motion of Mr B. the Senate then proceeded to Executive business.

In the House, Mr Davis of Massachusetts, presented the memorial of Noah Fletcher, a citizen of Massachusetts, (one of the assistant clerks, turned out by Franklin,) praying the interference of the House in his behalf. Mr Davis spoke at some length in commendation of the memorialist, and upon the right and duty of the House to protect all citizens from oppression and abuse of power. He was called to order by Mr Clay of Alabama, on the ground that he had no right to do any thing more than state the contents of the memorial. The memorial having been read,

Mr Davis sent to the Chair the following resolution:

Resolved, That Noah Fletcher was removed from his office of assistan[t] ficient cause, and [ ] After some de[bate] ble till next day.

In the Senate [ ] had been presented and resolutions adopted.

The Chair announced the special order of the day, being the Report of the Secretary of the Treasury on the removal of the deposites.

The Vice-President then took the occasion to remark, that all expressions of opinion, on the part of the spectators, concerning the matters in debate, were improper, and would on no account be tolerated. He adverted to what had taken place in the galleries during the last two or three days, by which the decorum due to the Senate had been violated, stated that the officers were instructed to do their duty, and that, in case of any repetition of the impropriety, effectual means would be resorted to, for the purpose of suppressing it, by instantly clearing the galleries.

Mr Benton then rose and spoke in favor of the course which had been pursued by the President in removing the deposites, but before he had concluded his remarks, he gave way to a motion to adjourn.

On motion of Mr Kane, the Senate then adjourned.

In the House of Representatives Mr Polk resumed and concluded his remarks on the deposite question.

Mr Binney having obtained the floor, moved an adjournment, which prevailed.

In the Senate on Friday, Mr Benton resumed his remarks, and continued until three o'clock, when, without coming to a conclusion, he gave way to a motion of Mr Grundy, that the Senate adjourn.

In the House of Representatives, after disposing of minor buisness, the House took up Mr Selden's resolution, instructing the committee of Ways and Means to propose a bill requiring the Commissioners of the safety fund to purchase forthwith the unredeemed Five per cent. stocks. Mr Selden spoke at considerable length, in support of his resolution, and was replied to by Mr Cambreleng, after which the subject was postponed and the House adjourned to Monday.

Massachusett Legislature.—In the House of Representatives on Thursday Jan. 2d Mr White, of Boston, presented a memorial of the Grand Lodge of Massachusetts, surrendering its act of incorporation which was ordered to lie on the table, and to be printed.

On Friday the Senate made choice of Rev Chandler Robbins for Chaplain. A convention of the two Houses was holden in the Representatives Chamber at 12 o'clock, for the purpose of filling vacancies in the Senate. The following gentlemen (all National Republicans) were chosen. Suffolk, George Blake, John Cotton. Essex, Gideon Barstow, Robert Hooper, Jr, Samuel Merrill, Josiah Newhall, Jesse Kimball, William Nickols. Middlesex Nathaniel Austin, Nathaniel Wright, Sidney Willard, Daniel Shattuck, Elihu Cutler. Plymouth Artemas Hale, Isaac L. Hedge. Nantucket and Dukes, David Joy. Hampden, Patrick Boies, James Byers, Berkshire, Edward Stephens, Thomas B Strong.

In the Senate on Saturday the Committee on the votes for Governor and Lt Governor, reported the whole number for Governor, 62,474; choice 31,238; J. Davis, 25,149; J. Q. Adams, 18,274; M. Morton, 15,493; S. C. Allen' 3,459; scattering 99. For Lieut. Governor, whole number, 61,374 choice, 30,688; S. T. Armstrong, 25,688; S. Lathrop, 15,692; J. Fowler, 14,818; W. W. Thompson, 2,962; scattering, 214—Votes for Governor from Peru, E. Hampton, Norwich and Salem, rejected; also those for Lt. Governor from Norwich, Lanesboro' and Salem.

Said report was accepted, and sent down for concurrence. [In the House was read and concurred.]

In the House on motion of Mr. Saltonstall, of Salem it was

Ordered, That a committee be appointed to consider and

repert to this House in what manner two persons, out of the four persons, who had the highest number of votes for Governor, and also for Lieutenant Governor, of this commonwealth, shall be selected, to be returned to the Senate; and on motion of Mr Whipple, of Cambrige, the said committee was ordered to consist of five members.—The following gentlemen were appointed, viz:—Messrs. Saltonstall of Salem, Dwight of Stockbridge, White of Boston, Cushing of Newburyport, and Ruggles of Troy.

In the Senate on Monday, tho several Committee were nominated by the Chair and Confirmed by the Board.

In the House, Mr Saltonstall, from the committee on the Governor's Election, reported that a special Committee of three be appointed to receive, sort, and count the votes in front of the Speaker's desk, and that each member in presence of the House, deposit his vote, when his name shall be checked by the Clerk. Made the order of the day for Wednesday 11 o'clock.

In the House on Tuesday, Rev. E. T. Taylor was chosen Chaplain and the Committees were appointed and announced by the Speaker.

On Wednesday, the House proceeded at 11 o'clock to the election of two candidates for Governor and Lt. Governor, out of the four highest returned by the people. Messrs. Salstonstall, Ruggles, and De Witt were appointed a Committee to receive the vote of each member on his name being called by the Clerk.

The first ballot resulted thus: whole number, 547; a choice, 274; John Davis, 327; Marcus Morton, 199; J. Q. Adams, 18; S. C. Allen, 3; blank 9. Mr. Davis was declared to be the first of the two candidates to be returned to the Senate.

In the afternoon, the House proceeded to the election of the second candidate to be returned to the Senate for the office of Governor, and on the votes being taken, it appeared that

The whole number of votes was -	357
Necessary for a choice - -	179
Marcus Morton had - - -	267
John Q. Adams - - - -	33
Samuel C. Allen - - -	61

There were also 80 blank pieces of paper given in.

The Hon. Marcus Morton was then declared to be elected a candidate to be returned to the Senate for the office of Governor.

GENERAL INTELLIGENCE.

City Government.—The Government having assembled at ten o'clock on Monday morning in the Common Council Room, after an impressive prayer by the Rev. Dr. Wainwright, the Mayor's oath of office was administered by C. J. Shaw to Mr Lyman, on which the latter briefly remarked, in effect, that he was grateful for the honor conferred on him by the citizens, and should be aided by a personal acquaintance in following the excellent example of his predecessor. The new Mayor then administered the oath to the Aldermen and Council elect, when the Boards having separated, the Council proceeded to the choice of President. The whole number of votes was 45; a choice, 23; J. Quincy, Jr. had 29, and was elected, and accepted the office with a few remarks of acknowledgement. S. F. McCleary was unanimously chosen City Clerk, and G. Waitt, Secretary of the Council pro tem. Voted that last year's rules be adopted till otherwise ordered, and adjourned to Monday evening next. The speeches of Messrs. Lyman and Quincy together, occupied less than *three minutes*. The Room was thronged with spectators.—*Mer. Jour.*

Burglary.—The house No. 9 Crescent Court, was entered through the back part, on Saturday night, and robbed of sundry articles. The rogues went first into the cellar kitchen, where they ate up a pudding, a nice piece of [illegible] and a piece of *ham, which had been* [illegible] ay's dinner. They carried off a [illegible] combs, a pair of boots, a handkerchief [illegible] spoons they could find. Not satisfied with [illegible] abducted two large bunches of [illegible]

Fire at Dedham.—A fire was discovered about two o'clock on Tuesday morning, in the loft of Mr Timothy Gay's new and spacious stable at Dedham, which in about an hour from that time had levelled the building with the ground, and destroyed 52 of the 53 horses in the stable, belonging to the Boston and Providence Citizens Line, together with several hundred dollars worth of hay and grain. Considerable loss also was sustained in harnesses. This establishment was on the site of the one burnt Oct. 30, 1832, under very similar circumstances. Ten horses kept by Mr Ebenezer Newell in one wing were all saved. A meeting of the citizens of Dedham was held at nine o'clock, and a Committee chosen to investigate the transaction, which is generally attributed to an incendiary. The Company's property was insured at the Merchant's Office for $10,000. The Stable was owned by Mr Gay, who we understand was not insured.

The fire is universally attributed to an incendiary, and the Selectmen have in pursuance of a recommendation of the Investigating Committee, offered a reward of $500 for the prosecution to penal conviction of the person or persons who set fire to the premises.—*Mer. Jour.*

Bunker-Hill Monument.—The President of the Mechanic Association acknowledges the receipt of EIGHT HUNDRED AND TWENTY-EIGHT dollars and sixty two cents, collected in Charlestown, by a committee of the Association, to aid in completing the Bunker-Hill Monument. By a gentleman of Springfield, FORTY-FOUR dollars have been received, subscribed by a few of the citizens of that town.—*Courier.*

Consulates.—Thomas Dixon, Esq. of this city, has been recognized by the President, as consul for the kingdom of the Netherlands for this port.

Eugene A. Homer, Esq. of this city, has been recognized, also, as consul for Belgium, at this port.—*Ibid.*

Maine.—The Maine Legislature was organized on the 1st inst. by the choice of J. Williams, from Waldo county, President of the Senate, and W. Tafton, of Shapleigh, Secretary; Nathan Clifford was chosen Speaker of the House and A. R Nichols, Clerk.—*Ibid.*

Maryland.—The Legislature of Maryland convened at Annapolis. The Senate was organized by the re-election of Benj. S. Forrest, as President, and of the same Clerk who was in Office at the last session. Seventy six members of the House of Delegates were in attendance. Thomas Wright, a Jackson man, was elected Speaker, in opposition to Mr Ely; the former having received 42 votes, and the latter 38. The late Clerk, Mr Brewer, was superseded by Louis Gassaway, a friend of the Administration.—*Daily Adv.*

Landing of the Pilgrims.—On the 23d ult, the anniversary of the landing of the pilgrims was celebrated by the New England Society at Charleston, S. C. by a public dinner.—Rev. Dr. Harris of Dorchester, was present, and made a brief and pertinent address.—*Ibid*

Alabama.—"A bill to alter the usury law passed the House of Representatives of Alabama on the 19th instant, providing that the lender of money at a more than lawful interest, may be entitled to recover the principle."

Another Steanboat Disaster—Loss of Life. The New-Orleans Bulletin of the 17th ult says: "The steamer Missourian on her passage from New-Orleans to this place, collapsed one of her flues on Saturday the 4th ult. at one o'clock, P. M. whilst rounding out from Glascock's Island, twenty five miles below Natches, by which accident fifteen persons were badly scalded. The following persons have since died—Mr Booth of St. Louis, deck passenger; Mr. Johnson, do; three out of seven of a German family, names not recollected; John Curtis, deck hand, and W. Atcheson, 2d cook. One man was blown overboard name not known. All the cabin passengers and officers of the boat, with the exception of the 2d engineer, escaped unhurt. Capt. Myers, of the steamer Arab brought the M. down, and rendered them all the assistance that laid in his power.

Uncommon Visiter. On Wednesday morning, a large seal, or sea dog, was discovered between our docks, sporting and careering with as much apparent independence as though he were entirely at home. Several muskets were discharged at him, without effect—owing perhaps to the rigidity of his skin. His object probably, was to bring 'the compliments of the season' to our townsmen—not dreaming that a *ball* would b given on the occasion.—*Nantucket Enq.*

Durden's Steamer.—The boat complete, has been aptly described as too immense wine casks, 300 ft, long each, with a steam engine in the centre, working between the casks which are so much more buoyant, being both air and water tight, than other contrivances heretofore called *boats*, as to very nearly double the velocity, the power being about the same. By the construction too the boat turns on a pivot centre, to one fourth of the time which an ordinary wheel of small dimensions would occupy; her greatest draught of water is 35 inches; it is confidently believed that her speed will average from 20 to 25 miles an hour. She accomplished her passage from Troy to New York, in 12 hours. For greater safety the casks will no doubt be hereafter divided into compartments, each water tight, and independent of the others, this will be important for our western waters, and would make the invention safe in case of snagging and so forth—How far this new invention will prove serviceable for freight boats, or whether it can be applied to sea, remains to be seen.

The Gold Region. We are informed by a gentleman permanently engaged in the gold business, lately from the South, that considerable quantities of this metal have been recently laid open on the borders of *Tennessee*—a fact we have not seen stated, and which is the more important as it has been hitherto doubted whether the mines or veins had in any instance been traced West of the Alleghanies. Gold is now furnished by four of the Southern and one of the Western States—in all, not far from two millions the past season, being an increase of about one fourth on the preceding. In Vermont the material has been collected in the proportion of three pennyweights to the bushel of earth. A piece was found in the bed of Deerfield river, which sold for $68, and another, weighing 8 1-2 ounces, was found in New-Fane.

Gentlemen Differ in Politics.—The Cincinnati Journal says, two gentlemen travelling in the Western States, stopped for refreshment at a plain log-house. The owner received them with characteristic western hospitality, invited them to a seat by his blazing fire, and directed food to be prepared. He then left the room to the two gentlemen and his own little boy, aged seven years. To amuse themselves, they asked the boy whether his father was for Jackson or Adams? 'He is for Adams,' replied the boy. But said the gentleman, whom do you prefer for President? Jackson, was the reply. But how is it, that you prefer Jackson, and your father, Adams? 'Oh,' said the little urchin, '*gentlemen differ in politics.*' It will not be easy to enslave a nation, composed of men thus taught in early life, to think for themselves.

A Life saved by a Dog.—We have to add to the many instances on record, of the faithfulness and sagacity of this noble animal, one of a striking character which occurred during the past week, in the vicinity of this place. On Friday evening last, some time after dark, a worthy citizen of the adjacent township of Alsace, who loves an ingle side and a cup of comfort as well as Tam O'Shanter himself, was plodding homeward his weary way, little anticipating the danger he was about to incur. "The clachan yill had made him canty.—He stachered whyles." In short, our respectable neighbour had not proceeded above half a mile from town before he stretched himself across the middle of the turnpike road. While he lay in this dangerous position, the Pottsville stage approached, and must infallibly have passed over his body, had it not been for the sagacity of a house dog, which had accompanied his master, and was then watching over his slumbers. As the stage drew nigh, the dog flew furiously at the horses, and by his barking turned the leaders from the path, and caused the vehicle to pass harmlessly by the body of the sleeping man. The stage driver, perceiving an object lying in the road, which he took for a human being, gave notice of the circumstance directly on reaching town, when some good Samaritans undertook the kind office of seeking the slumberer out, and saving him from the dangers of his position. They found him still asleep upon the road and his faithful dog stretched close beside his body.—*Bucks, Pa. Journ.*

From the Susquehanna (Penn.) Register.

WOLVES.—There appears to be an unusual number of wolves in our country, and very many sheep have been killed by them. Every exertion should be made to destroy these animals; and the manner of pursuing them in the "far west" is almost certain of being successful.

It is usual for wolves to go in gangs, generally composed of the mother and all the whelps which she has brought up. It is ascertained how many are in the particular gang, and when there is a good tracking snow, a party of hunters is made up of twice the number of the game, who assemble each with his gun and knapsack of provisions. They then draw lots; two lots being of number 1; two of number 2, &c. and follow the gang, which generally is disposed to keep as much as possible together, and separate only when they find themselves hard pressed. At night, the hunters encamp on the track, and are ready to start again in pursuit at the first dawn of day. Their object is to prevent the wolves from eating. At length one wolf, thinking his chance of escape better alone, diverges from the rest. The two hunters who drew the lot No. 1, take after him; and so on for every wolf that separates from the rest. Thus in a few days, the wolves are all tired out and destroyed. An active man can, by pressing on his track, tire out the stoutest wolf.

We have heard it mentioned of one of our western woodmen, who had several of his sheep killed by a very large wolf, which had also done some mischief among his neighbor's flocks, that he declared he would have the wolf's scalp before he was a week older; and having prepared a knapsack with a week's provisions, he started on the animal's track. He followed it steadily, up hill and down dale, through windfalls and thickets, and across swamps and marshes. For three days the animal kept about his old haunt, travelling over the township and into the neighboring ones, and then back again, turning on his steps and seeking the thickets from which he was first started; but nothing could check his indefatigable pursuer.

Wherever the wolf went, the hunter was on his trail, and kept so near up with him, that he found little time to lie down in the day, and at night he was too tired to look out for a sheep. When night fell his pursuer made a fire, and spreading a few bushes under him slept till morning—at its first dawn he was again on the pursuit. On the third day, the wolf finding no rest near home, started off across the country, away to the south. But this would not do; wherever he laid down, during the day, he was soon roused by his pursuer.

In the course of this long chase, the hunter in crossing roads, and passing through farms, was frequently hailed by persons whom he saw, with "Why, stranger what are you after?" His reply was, "I am after a wolf's scalp, and I guess I'll get it before I sleep in a house: but I hav'n't time to talk now." On the morning of the fifth day, he said to the only person whom he saw, "I'll have the tarnal varmint before night, I know;" and he was as good as his word; for in the afternoon the wolf, exhausted by famine and fatigue and unable to crawl any further, submitted to his fate, and the hunter put the long sought for scalp into his knapsack. He then went to the nearest house, where he found himself just about fifty miles in the nearest way he could go, from his home.

AN ACTIVE SCHOOL-MASTER. We do not remember ever to have seen a more complete exhibition of the system to which this belongs than in the following extract from the German "Conversations Lexicon," the basis of the "Encyclopedia Americana."

"Hauberle and Neuman relate, that John James Hauberle, the schoolmaster of a small Suabian town, during the 51 years and 7 months in which he performed the duties of his office, according to *a moderate calculation*, gave the youth entrusted to his charge, 911,517 blows with a stick—24,010 strokes with a rod—20,989 ferulings—136,715 blows with the hand—10,235 slaps upon the chops—7905 boxes on the ears—1,115,800 raps on the head, and 12,763 notabenes with the Bible, Catechism, Psalm Book, and Grammar. 777 times he made boys kneel upon peas; and 613 times upon a three cornered piece of wood. He obliged 5001 scholars to wear the picture of an ass upon the breast; and 1707 to hold out the rod;—not to mention the punishments which were inflicted *extempore*. Of the blows with a stick, 800,000 were for not learning Latin vocabularies, and of the strokes with a rod, 7,600 were for not learning passages of the Bible and hymns."

Without discussing the truth of an account taken from a work of so grave a character as the "Conversations Lexicon," or attempting to suppress the smile it will excite in our readers, we could almost weep when we think of the abuses we have ourselves more than once known. We only give place to this curious calculation, from recollecting the habits of some distinguished masters of the old school, whose ferule and "taws" are now the food of worms. We shall never forget one, the shadow of whose authority made us quail, who applied the little instrument we have named with its three told lash, for *every error in Latin quantity* which occurred in a recitation. To reckon his blows, "not to mention those inflicted extempore," would we fear, be almost hopeless.

One of our friends well remembers his receiving the severe blows in childhood, for forgetting his lesson, that his mother was compelled to apply remedies. And not many days have passed, since we heard of a poor boy who asked, why it was that when the master boxed his ears, his head turned, and he could scarcely hear what the master said—a discipline to which a whole class were sometimes subjected! Are teachers, indeed, ignorant that such blows may produce deafness, and that they almost necessarily give rise to a temporary confusion of memory?—*Annals of Education.*

PERSEVERANCE REWARDED. The Emma, of Harwich, George Grant, master, employed in conveying the Post-office mails, on her outward voyage to Gottenburg, fell in, off the Dogger Bank, with a large Finland vessel, laden with timber, for London, bottom upwards, upon which was a man, who had just made his way through the bottom of the vessel. It appears that the vessel suddenly upset in a gale of wind; and seven of the crew in the fore part were drowned; four others in the cabin, were driven through a small hatchway in the floor. Here without food and in darkness, they remained for four days and nights. Providentially, they found an old spikenail and a ballast stone; these proved to be the means of their deliverance, for with great presence of mind and ingenuity, they sharpened the nail, and with this miserable, yet in their circumstances, invaluable tool, "hoping almost against hope," they began to pick away the planks and timber of the vessel's bottom over head; and after toiling day and night, they succeeded in making an outlet through a timber fourteen feet by twelve inches, and the plank three and a half inches thick, which with a stick and a slip torn from the shirt, they made their feeble signal of distress. At length, by perseverance, the opening was made large enough to admit of the whole of their number getting through, which they had not long effected before they were all fortunately rescued by the Emma.—*Edinburgh Courant.*

Election of Governor. On Thursday morning the Senate elected Hon. John Davis, Governor of this Commonwealth, for the ensuing year.

Whole number of votes,	37
Necessary to a Choice,	19
Hon. John Davis had	36
Hon. Marcus Morton,	4

The annual Discourse before the Harvard Benevolent Society, will be delivered on *Wednesday* evening, at 7 o'clock in Old South Church, by Rev. *Baron Stow.*

D. FROST Jr. Esq. Agent of the Suffolk county Temperance Society will address the public *at 7 o'clock, on Sunday evening*, in the Rev. Mr Hague's Church, corner of Union and Hanover street.

A CARD.

The subscriber acknowledges the receipt of eighty dollars and fifty cents through the hands of a lady, being the sum subscribed by ladies of Boston for the use of students in divinity.

Also, twentyseven dollars and twentytwo cents through Rev. Mr Conant of Leominster, subscribed by ladies of his society for the same purpose.

H. WARE, JR.

Cambridge, Jan. 7, 1834.

TO SUBSCRIBERS. On account of some unexpected changes in the arrangements for *printing* the Register, the last week's paper was not put to press till Saturday, P. M. which prevented our forwarding the mail papers at the usual time. We trust this delay will not often occur.

Subscribers whose year commences in January, and who prefer paying in advance, will greatly oblige the publisher, by forwarding their payments by mail or otherwise soon.

Subscribers who are indebted for one or more years, are requested to remember us. It is not true as some may think, that such small sums can make little difference with us. All our receipts are from small sums. "Units make millions."

MARRIAGES.

In this city, by Rev Mr Croswell, Mr Walter M. Leman to Miss Mary Ann Mullet: Mr James C. Converse to Miss Sarah Ann Peabody.

In Danvers, Mr John Osgood to Miss Rebecca Fowle; Mr Samuel P. P. Fowler to Miss Harriet Putnam; Mr Jonathan Perry, Jr. to Miss Mehitable Goodell; Mr Levi Guilford, Jr. to Miss Sally Hadley, of Andover.

In Dedham, Mr Willard Cobbett to Miss Joanna Smith, of Canton.

In Walpole, Mr Moses E. Webb, of Dedham, to Miss Rebecca G. Morse.

In Salisbury, Mr Obed R. Fowler, of Boston, to Miss Abigail Barnard.

In Providence, Mr Francis W. Bird, of Walpole, to Miss Rebecca H. Cooke, of P.

In New York, Capt. Lawrence Kearney, U. S. Navy, to Miss Josephine C. Hall.

In Columbia, Tenn. Dr Wm. McNeill to Miss Mary, daughter of the Hon. David Crockett, member of Congress.

DEATHS.

In this city, Lucy Alger, daughter of Rev. M. I. Motte aged 2 years; Antoinette Jones, daughter of Rev. Dr Sharp, aged 3 years and 8 months.

On Saturday evening, Mary Ann, eldest daughter of Wm. Tucker, aged 18.

On Tuesday, John Gorham, only son of Dr J. Greely Stephenson 3 years

On Wednesday morning Miss Mary Elizabeth, eldest daughter of Mr Nath'l Clark, 17.

Mr Loring White formerly of Weymouth, 31.

In Weymouth, Mrs Sarah, wife of Capt Warren Loud, aged

In Kingston, Mrs Huldah, relict of Mr Samuel Stetson, aged 77; she was a descendant from Elder Brewster, the pious Pilgrim, whose praises so often occur in the early records of Plymouth Church and Colony.

In Dennis, Josiah Crocker, M D.

In Rowe, Pardon Haynes, M D. aged about 70 years, forty of which he has practiced successfully in Rowe.

THE CHRISTIAN EXAMINER AND GENERAL REVIEW.

JUST published by CHARLES BOWEN, 141, Washington street, The Christian Examiner and General Review, for January, 1834. New Series.

CONTENTS.

Art. I. Character of Christ. The Character of Christ, the Interpretation of Christianity; with an Exposition of the Circumstances of his Resurrection.

Art. II. Peirce's History of Harvard College. A History of Harvard University from its Foundation, in the year 1636, to the period of the American Revolution. By the late Benjamin Peirce, A. M., Librarian of the University.

Art. III. Colman's Sermons. Sermons on Various Subjects, preached at the Church in Barton Square, Salem, Mass. By Henry Colman.

Art. IV. Cellerier's Chrisiian Minister. Qu'est ce qu'un Serviteur de Jesus Christ? Trois Discours adresses aux Etudians en Theologie, &c. The Minister of Christ described, in Three Discourses, addressed to the Students in Divinity at the Opening of the Course in November, 1829, 1830, and 1831. By J. E. Cellerier, the younger; Professor of Criticism and of Sacred Antiquities, in the Theological Faculty of the Academy of Geneva.

Art. V. Speculative Philosophy. On the Improvement of Society by the Diffusion of Knowledge: Or an Illustration of the Advantages which would result from a more general Dissemination of Rational and Scientific Information among all Ranks. By Thomas Dick, LL. D.

Art. VI. Sir James Edward Smith. Memoir and Correspondence of the late Sir James Edward Smith. Edited by Lady Smith.

THE NORTH AMERICAN REVIEW.

THIS day published by CHARLES BOWEN, 141, Washington Street, the North American Review, No. 82, for January, 1834.

CONTENTS.

Art. I. Life of Cowper. The Life of William Cowper, Esq. By Thomas Taylor.

Art. II. Decandolle's Botany. 1. Theorie Elementaire de la Botanique, ou Exposition des Principes de la Classification naturelle, &c, Par M. A. P. Decandolle. Second Edition, revue et augmentee. 2. A Grammar of Botany, illustrative of Artificial, as well as natural Classification, with an explanation of Jussieu's system. By James Edward Smith, H. D. President of the Linnæan Society, &c. 3. Introduction to the Natural System of Botany: or a systematic View of the Organization, Natural Affinities, and Geographical Distribution of the whole Vegetable Kingdom. By John Lindley, F. R. S., L. S., G. S., Professor of Botany in the University of London, &c. First American Edition, with an Appendix. By John Torrey, M. D.

Art. III Story's Constitutional Law. Commentaries on the Constitution of the United States; with a Preliminary Review of the Constitutional History of the Colonies and States, before the Adoption of the Constitution. By Joseph Story, LL. D., Dane Professor of Law in Harvard University.

IV. The Whale Fishery. 1. An Account of the Arctic Regions, with a History and Description of the Northern Whale Fishery. By William Scoresby, Jr. F. R. S. E. 2. Journal of a Voyage to the Northern Whale Fishery, including Researches and Discoveries on the Eastern Coast of West Greenland, made in the summer of 1822. By Wm. Scoresby, Jr. F. R. S. E. 3. Discovery and Adventure in the Polar Seas and Regions, with an Account of the Whale Fishery. Harper's Family Library, No. 14. 4. Scientific Tracts. Nos. 18 and 24.—Whale Fishery.

V. Last Moments of Eminent Men. De Euthanasia Medica. Prolusio Academica. Auctore C. F. H. Marx.

VI. Hutchinson's Third Volume. The History of Massachusetts's Bay, from 1749 to 1744; comprising a detailed Narrative of the Origin and Early Stages of the American Revolution. By Thomas Hutchinson, Esq. LL. D., formerly Governor of the Province. Edited from the author's MS., by his Grandson, the Rev. John Hutchinson, M. A.

VII. Early Literature of Modern Europe. 1. Tableau Historique de la Litterature Francaise. Par M. J. de Chenier. 2. Historia de la Literatura Espanola escrita en aleman por F. Bouterwek, traducida al castellano y adicionada. Par D. Jose Gomez de la Cortina y D. Nicolas Hugalde y Mollinndo.

VIII. Memoirs of Brissot. Memoires de Brissot, Membre de l'Assemblee Legislative et de la Convention Nationale, sur ses Contemporains et la Revolution Francaise. Publies par son Fils avec des Eclaircissemens Historiques. Par M. F. de Montrol.

IX. The Annuals. 1. The Token and Atlantic Souvenir, a Christmas and New Year's Present. Edited by S. G. Goodrich. 2. The Religious Souvenir.

X. Men and Manners in America. Men and Manners in America. By the author of Cyril Thornton, etc. Jan. 11.

CHANNINGS BALTIMORE SERMON.

THE few copies that remain of the eleventh edition of this valuable sermon, may be had at this office.

TRACT OF THE A. U. A. FOR NOVEMBER.

JUST published by CHARLES BOWEN 141 Washington Street, No. 77 of the Tracts of the American Unitarian Association, on the "Religious opinions and example of Milton, Locke and Newton. Jan. 11.

NICHOLS' THEOLOGY.

The subscribers have purchased the balance of the last edition of this valuable work for Academies, and Sunday schools and Juvenile Libraries, which will be furnished in quantities, handsomely bound, on reasonable terms. RUSSELL, ODIORNE & Co.
Dec. 21.

CHRISTMAS AND NEW YEAR'S PRESENTS.

L. C. Bowles, 141 Washington-street, (opposite the Old South) has for sale a large assortment of Juvenile Books, Annuals, &c. for Christmas and New Year's Presents, among which are the following:

The Boy's and Girl's Week-Day Book.
Atlantic Tale; or Picture of Youth. By Miss Leslie.
Letters of a Mother to her Daughter.
The Young Man's Guide.
Martineau's Devotional Exercises—with a likeness.
Martineau's Illustrations of Political Economy, in 16 Nos, neatly bound in glazed cambric, to match, with a likeness of the Author.
Martineau's Prize Essays, in 3 Nos
The Book of Sports—Child's Picture of Indians.
Berquin's Children's Friend, with 30 plates.
Carver's History of Boston—Anecdotes of Washington.
Parley's Bible Stories—Stories about Poland.
The Florist's Manual, with 80 color'd engravings
Youth's Sketch Book—Child's Gem.
Parley's Book of Poems—Child's Miscellany.
Children's Medley—Children's Scrap Book.
do. Fireside—do. Pastime—China in Min.
do. Album—Buds and Blossoms.
Life and Travels of St Paul—Keepers Travels.
Young Lady's Sunday Book.
Young Man's Own Book—Emma Woodland.
Boy's Own Book—Girl's Own Book.
Child's Own Book—Barbauld's Lessons.
Child's Book of the Atmosphere—The Vegetable World.
Rodger's Italy, elegantly bound with engravings.
Cowslip and Daisy.
Childrens Holidty.
Flowers Instructive.
Children's Budget.
The Childhood of Jesus.
Youth,s Sketch Book.
Child's Gem.
Swiss Family Robinson—Youth's Keepsake.
Parley's Tales—Child's Book of Nature, &c. &c

ANNUALS for 1834.

The Token with 14 engravings.	
The Offering,	11 do.
The Pearl,	8 do
Friendship's Offering,	12 do.
Oriental Annual,	25 do.
Religious Souvenir,	8 do.
The Amulet,	11 do
The Forget Me Not,	11 do.
The Keepsake,	14 do.
Landscape Annual,	24 do.
Young Lady's Book,	
The Child's Annual, &c.	

Dissected Maps, of various kinds, with a variety of other articles suitable for presents. Dec. 28.

LILLY, WAIT AND CO.

No. 124 Washington Street,
Have this day published,

THE YOUNG MAN'S GUIDE. *Contents.* On the formation of business; On amusement and indulgences; On improvement of the mind; On moral and social improvement; On marriage; On criminal conduct,

Major Jack Downing's Life and Letters.

This day received.

The Baltimore Medical and Surgical Journal, No. 1, for October.

Indian Wars, in the West. By Timothy Flint.

The Personal Narrative of James O. Pattie, of Kentucky.

The Book of Psalms, translated into English verse. By Edward G. Marsh.

The Traveller's own book, or Trade through North America, and the West Indies.

Life of Grant Thorburn.
Scenes in our Parish.
Autobiography of John Galt.
Lovell's Folly. By Mrs Hentz.

MR Gannett's Sermon on the 'Christian Ministry.' Just published by L. C. Bowles 141 Washington Street. A Discourse Delivered at the Ordination of Rev. Andrew P. Peabody, over the Society at Portsmouth, N. H. as Colleague Pastor with Rev. Nathan Parker D. D. October 24th, 1833. By Ezra S. Gannett. Published by Request. Dec. 28.

BERKELEY THE BANKER PART II.—AND VANDERPUT AND SNOEK, being Nos. 15 and 6 Illustrations of Political Economy. By Harriet Martineau. Just Published by L. C. BOWLES. Dec. 21.

CHRISTIAN MORALITY.

JUST published by L. C. BOWLES, 140 Washington street, Sermons on the Principles of Morality inculcated in the Holy Scriptures, in their application to the present condition of society. By W. J. Fox.

'This volume is published in part fulfilment of the intention expressed in the preface to the Discourses, entitled 'Christ and Christianity.''

'It consists of Discourses not written or delivered in sequence, but prepared for the pulpit in the ordinary course of the Author's ministrations, and now linked together by their common reference to 'Christian Morality.' The reader will not, therefore expect a delineation of 'the whole duty of man' in all its details, but simply a statement of those principles from which, according to the Author's views of the subject, all virtues are derived, accompanied by the enforcement of such applications of them as are peculiarly required by the present condition of society.' Dec. 21.

PALEY'S WORKS.

A set of the works of Dr Paley. in six volumes 8vo. for sale at this office, at a low price. Dec. 21.

WORKS OF RAMMOHUN ROY.

THE theological writings of the Rajah Rammohun Roy, with an engraved likeness, may be obtained at this office, 134 Washington street. There is no probability that the work will be republished, and those who wish to possess it will do well to obtain it soon, as the edition is nearly all sold. Nov. 30.

BIBLES—NEW YEAR'S GIFTS &c.

FOR sale an extensive assortment of English Bibles (from the Oxford and Cambridge press) in embossed, arabesque and other beautiful bindings, of all sizes and prices, from 50 cents to $30 dollars each—also the elegant Boston edition of the Bible published a few years since by MrJenks, in 2 vols imperial octavo, in splendid binding.

Also a variety of Prayer Books and other Books in beautiful binding suitable for new year's gifts.

RUSSELL, ODIORNE & CO.

NEW BOOKS.

Suitable for Christmas and New Years Presents.

THE Children's Friend, translated from the French with plates.
Atlantic Tales, or pictures of Youth by Mrs Leslie.
Letters from a Mother to her Daughter.
Book of Sports.
Entertaining Anecdotes of Washington, exhibiting his patriotism, benevolence and piety; with engravings.
Child's picture Book of Indians.
Stories of Poland
Child's Book of the Atmosphere.
Young Man's Guide.
The Daughter's own Book.
The Vegetable World.
The Boys own week day book, with many engravings.
Life of St Paul.
Manly Piety, in its Principles.
Meditation for the Afflicted, Sick and Dying.
The Young Man's own Book.
Young Ladies' own Book.
Boys own Book.
Little Girls own Book.
Childs' own Book, with 250 engravings,
With a variety of Colored Toys.

ANNUALS.

Amulet—Forget me not—Friendship's Offering—Token—Religious Souvenir—The Offering—The Pearl—Childs' Annual—with other new works.

Likewise a good assortment of Ladies pocket books, needle books and card cases, portfolios and everpointed pencil cases &c.

For sale by S. G. SIMPKINS, Court Street, corner of Brattle Street. Dec. 21.

SCRIPTURAL INTERPRETER.

JUST published by L. C. BOWLES, 141 Washington street. The Scriptural Interpreter, Vol. IV. No. IV.

CONTENTS

Practical Remarks—Matt. xii 46—50; Translation and Exposition—Matt. xiii. 1—23; Remarks on the received version of the New Testament; Our Lord's Reply to his Disciples—Matt. xiii. 10—17; Common Mistakes in the mode of forming a judgment of the Old Testament; The meaning of the word 'Mystery.'

A LIKENESS OF MISS MARTINEAU.

L. C. BOWLES has just Published a Copperplate Engraving of Harriet Martineau, from a drawing by Finden of London. Dec. 28.

NEW BOOKS THIS WEEK.

ATLANTIC Tales, by Miss Leslie.
Beaumont on the Gastric Juice.
Children's Friend, from the French of M. Berquin.
Diary of an Ennuyee.
Family Library. Vol. 64 Montgomery.
Lectures on General Literature.
Hall's Help to Zion's Travellers.
Jack Downing's letters. 2d edition.
Life and genius of Dr Johnson
Letters from a mother to her daughter.
Memoir of Spurzheim, by Carmichael.
Maternal Solicitude, by Searle.
Peter Simple, Vol. 2d.
Ripley's examination of Stuart on baptism.
Waldemar, a tale of the thirty years war.
Willard's (Mrs) Journal and letters from Europe.

LILLY, WAIT & CO. 121 Washington-street.
Dec. 28.

MORE ANNUALS.

HEATH'S Picturesque Album.
The Landscape Album.
The Literary Souvenir.
The New-year's Gift.
The Friend's Annual.
The Child's Annual.
The Youth's Sketch Book.
The Gem.

Just received by LILLY, WAIT & CO. 121 Washington-street. Dec. 28.

LILLY, WAIT & CO. 121 Washington-street.
Just published.

THE YOUNG LADIES BOOK. A manual of Elegant Recreations, Exercises and Pursuits. The third edition of this beautiful work has recently issued from the press, with renewed attractions. It forms a neat duodecimo volume of 504 pages, filled with highly finished embellishments, and embracing in its contents a variety of important information, of indispensable value to a lady. The talent, labor and expense bestowed on this volume are apparent at the first glance, and we have seen no work, which offers a more gratifying proof of the advancement of the arts in this country. The interesting and popular studies of conchology, mineralogy, and Botany, are here explained in a full and entertaining manner, nor are other subjects of a less scientific nature forgotten. Dec. 28

THE LOOM AND THE LUGGER.

JUST Published 'The LOOM and the LUGGER' part 1, being No. 17, Illustrations of Political Economy by H. Martineau. L. C. BOWLES, 141 Washington Street. Dec. 28.

THE CHILDHOOD OF JESUS.

A Christmas and New Years Gift from a Pastor to the Children of his flock. Price 12 1-2 cents This day published and for sale by RUSSELL, ODIORNE & CO. Dec. 28.

LIFE OF THORBURN.

FORTY years Residence in America; or the doctrine of a Particular Providence illustrated in the Life of Grant Thorburn, Seedsman, of New York.—Written by himself.

This unique and racy work is filled with instructing sketches and harrowing scenes that occurred during the prevalence of the yellow fever in New York; and, contains many anecdotes and letters of Thomas Paine & the celebrated infidel, illustrative of his character.

This day published by RUSSELL, ODIORNE & CO. Dec. 21.

POETRY.

[From the New York Knickerbocker.]

THE PRAIRIES.

BY WILLIAM CULLEN BRYANT.

These are the Gardens of the Desert, these
For which the speech of England has no name—
The boundless unshorn fields, where lingers yet
The beauty of the earth ere man had sinned—
The Prairies. I behold them for the first,
And my heart swells, while the delighted sight
Takes in the encircling vastness. Lo! they stretch
In airy undulations, far away,
As if an ocean in its gentlest swell
Stood still, with all its rounded billows fixed
And motionless forever.—Motionless?
No, they are all unchained again. The clouds
Sweep over with their shadows, and beneath
The surface rolls and fluctuates to the eye,
Dark hollows seem to glide along and chase
The sunny ridges. Breezes of the South!
Who toss the golden and the flame-like flowers,
And pass the prairie-hawk, that, poised on high,
Flaps his broad wings, yet moves not—ye have
play
Among the palms of Mexico, and vines
Of Texas, and have crisped the limped brooks
That from the fountains of Sonora glide
Into the calm Pacific—have ye fanned
A nobler or a lovelier scene than this?
Man hath no part in all this glorious work:
The hand that built the firmament hath heaved
And smoothed these verdant swells, and sown
their slopes
With herbage, planted them with island groves,
And hedged them round with forests. Fitting
floor
For this magnificent temple of the sky—
With flowers whose glory and whose multitude
Rival the constellations! The great Heavens
Seem to stoop down upon the scene in love—
A nearer vault, and of a tenderer blue,
Than that which bends above the eastern hils.

MISCELLANEOUS.

EFFECTS OF EDUCATION.

The following is an extract from the address of Hon. Edward Everett, before the Phi Beta Kappa Society of Yale College, at the last anniversary.

'What then do we beh old, as regards the difference resulting from education and training? Let us take examples, in the two extremes. On the one hand, we have the New Zealand savage; but little better, in appearance, than the Ourang Outang, his fellow tenant of the woods, which afford much the same shelter to both; almost destitute of arts, except that of horribly disfiguring the features, by the painful and disgusting process of tatooing, and that of preparing a rude war club, with which he destroys his fellow savage of the neighboring tribe; his natural enemy while he lives; his food, if he can conquer or kidnap him; laying up no store of provision, but one, which I scarce dare describe,—which consists in plunging a stick into the water, where it is soon eaten to honeycomb by the worms, which abound in tropical climates, and which then taken out furnishes in these worms a supply of their most favorite food to these forlorn children of nature. Such is this creature from youth to age, from father to son,—a savage, a cannibal, a brute; —a human being, a fellow-man, a rational and immortal soul;—carrying about under that squalid loathsome exterior,—hidden under those brutal manners, and vices at once disgusting and abominable, a portion of the intellectual principle, which likens man to his maker. This is one specimen of humanity; how shall we bring another into immediate contrast with it? How better, than by comtemplating what may be witnessed on board the vessel, which carries the enlightened European or American to these dark and dreary corners of the Earth? You there behold a majestic vessel, bounding over the billows from the other side of the globe; easily fashioned to float, in safety, over the bottomless sea; to spread out her broad wings, and catch the midnight breeze, guided by a single drowsy sailor at the helm, with two or three companions reclining listlessly on the deck, gazing into the depths of the starry heavens. The commander of this vessel, not surpassing thousands of his brethren in intelligence and skill, knows how, by pointing his glass to the heavens, and taking an observation of the stars, and turning over the leaves of his 'Practical Navigator,' and making a few figures on his slate, to tell the spot, which his vessel has reached on the trackless sea:—and he can also tell it, by means of a steel spring and a few brass wheels, put together in the shape of a chronometer. The glass with which he brings the heavens down to the earth, and by which he measures the twenty one thousand six hundredth part of their circuit, is made of a quantity of flint, sand and alkali,—coarse opaque substances, which he has melted together into the beautiful medium, which excludes the air and the rain and admits the light,—by means of which he can count the orders of animated nature in a dew-drop, and measure the depth of the vallies in the moon. He has, running up and down his mainmast, an iron chain, fabricated at home, by a wonderful succession of mechanical contrivances, out of a rock brought from deep caverns in the earth, and which has the power of conducting the lightning, harmlessly down the sides of the vessel, into the deep. He does not creep timidly along from headland to headland, nor guide his course across a narrow sea, by the north star; but he launches bravely on the pathless and bottomless deep, and carries about with him in a box a faithful little pilot, who watches when the eye of man droops with fatigue, a small and patient steersman, whom darkness does not blind, nor the storm drive from his post, and who points from the other side of the globe,—through the convex earth,—to the steady pole. If he falls in with a pirate, he does not wait to repel him, hand to hand; but he puts into a mighty engine a handful of dark powder, into which he has condensed an immense quantity of elastic air, and which, when it is touched by a spark of fire, will instantly expand into its original volume, and drive an artificial thunderbolt before it, against the distant enemy. When he meets another similar vessel on the sea, homeward bound from a like excursion to his own, he makes a few black marks, on a piece of paper, and sends it home, a distance of ten thousand miles; and thereby speaks to his employer, to his family, and his friends,—as distinctly and significantly, as if they were seated by his side. At the cost of half the labor, with which the savage procures himself the skin of a wild beast, to cover his nakedness, this child of civilized life has provided himself with the most substantial, curious, and convenient clothing; textures and tissues of wool, cotton, linen and silk; the contributions of the four quarters of the globe, and of every kingdom of nature. To fill a vacant hour, or dispel a gathering cloud from his spirits, he has curious instruments of music, which speak another language of new and strange significance to his heart;—which make his veins thrill and his eyes overflow with tears, without the utterance of a word,—and with one sweet succession of harmonious sounds, send his heart back, over the waste of waters, to the distant home, where his wife and his children are gathered around the fireside, trembling at the thought, that the storm, which beats upon the windows, may perhaps overtake their beloved voyager on the distant seas. And in his cabin, he has a library of volumes,—the strange production of a machine of almost magical powers; which, as he turns over their leaves, enable him to converse with the great and good of every clime and age, and which, even repeat to him, in audible notes, the Laws of his God and the promises of his Saviour, and point out to him that happy land, which he hopes to reach, when his flag is struck and his sails are furled, and the voyage of life is over.'

MAHOGANY.

The common mahogany is one of the most majestic trees in the world. In Cuba and Honduras, this tree, during a growth of two centuries, expands to such gigantic size, throws out such massive arms, and spreads the shade of its shining green leaves over such a vast surface, that even the proudest oaks of our forest appear insignificant in comparison with it. A single log has often weighed six or seven tons, and been sold for more than one thousand dollars.

The discovery of this beautiful timber was accidental, and its introduction into notice was slow. A physician of the name of Gibbons, who resided in London, received, in 1724, a present of some mahogany planks from his brother, a West India Captain. The Doctor was erecting a house and gave the planks to the workmen, who rejected them as being too hard.

The Doctor's cabinet maker was employed to make a candle-box of it, and as he was sawing up the plank he also complained of the hardness of the timber.—But when the candle-box was finished, it outshone in beauty all the Doctor's other furniture and became an object of curiosity and exhibition. The wood was then taken into favor; and the despised mahogany became a prominent article of luxury among the rich.

The mahogany tree is found in great quantities on the low and woody lands, and even upon the rocks in the countries on the western shores of the Carribean sea, about Honduras and Campeachy. It is also abundant in the islands of Cuba and Hayti, and it used to be plentiful in Jamaica, where it was of excellent quality; but most of the larger trees have been cut down.

The season for cutting the mahogany in Honduras usually commences about the month of August. The gangs of laborers employed in this work consist of from twenty to fifty each, but few exceed the latter number. They are composed of slaves, free persons, and each gang has one person belonging to it, termed the huntsman. His chief occupation is to search the woods, or, as it is called, the bush, to find labor for the whole.

Accordingly, about the beginning of August, the huntsman is despatched on his important mission.—He cuts his way through the thickest of the woods to some elevated situation, and climbs the tallest tree he finds, from which he minutely surveys the surrounding country. At this season the leaves of the mahogany are invariably of a yellow reddish hue, and an eye accustomed to this kind of exercise, can, at a great distance, discern the places where the wood is most abundant.

He now descends, and directs his steps to the spot which he may have selected. Having reached it with his party, the next operation is the felling of a sufficient number of trees to employ the gang during the season. The mahogany tree is commonly cut about ten or twelve feet from the ground, a stage being erected for the axe-man employed in levelling it.

The trunk of the tree from the dimensions of the wood is generally preferred; but for ornamental purposes, the limbs or branches are generally preferred.

A sufficient number of trees being felled to occupy the gang during the seaon, they commence cutting the roads upon which they are to be transported.—This may fairly be estimated at two thirds of the labor and expense of mahogany cutting. Each mahogany work forms in itself a small village on the banks of a river, and the nearer the tree grows to the river, the less difficulty there is in transportation.

If the mahogany trees are much dispersed or scattered, the labor and extent of road-cutting are of course greatly increased. It not unfrequently occurs for miles, roads and many bridges are made to a single tree, that may ultimately yield but one log. When roads are cleared of brush-wood, they still require the labor of hoes, pick-axes and sledge-hammers, to level down the hillocks, to break the rocks, and to cut such of the remaining stumps as might impede the wheels that are hereafter to pass over them.

The roads now being in a state of readiness, which may generally be effected by the month of December, the mahogany tree is cut into logs, which are squared by means of the axe. In March, the season being dry, it is time to draw down the logs from the place of growth. A gang of forty men is generally capable of working six trucks. Each requires seven pair of oxen and two drivers; sixteen to cut food for the cattle, and twelve to load or put the logs on the carriages.

From the intense heat of the sun, the cattle, especially would be unable to work during its influence; and, consequently, the loading and carriage of the timber are performed in the night. Pieces of wood split from the trunk of the pitch-pine are used as torches by the workmen. The river side is generally reached by the wearied drivers and cattle before the sun is at its highest power; and the logs, marked with the owner's initials are thrown into the river.

About the end of May the periodical rains again commence. The torrents of water discharged from the clouds are so great as to render the roads impassable in the course of a few hours, when all trucking ceases. About the middle of June the rivers are swollen to an immense height. The logs then float down a distance of two hundred miles, being followed by the gang in canoes, to disengage them from the branches of the overhanging trees, until they are stopped in some convenient situation at the mouth of the river. Each gang then separates its own cuttings, which are recognized by the marks on the ends of the logs, and forms them into large rafts; in this state they are brought down to the wharves of the proprietors, where they are taken out of the water, and smoothed on their sides with the axe. The ends, which frequently get split and rent by being dashed against the rocks in the river, are also sawed off. They are now ready for shipping. Belize is the principal port for this purpose.—*Book of Commerce.*

LETTER OF MR. WILBERFORCE.

We are happy in being able to follow up the interesting letters of Mr. Cresson, which were published in our last, with the annexed passage from his Album. Parts of it have already appeared in print, and have been read with avidity, from their bearing on the Colonization question; but it was given to the public entire through the Troy Press, from which we copy it for its intrinsic merit, and the interest imparted to it by the name of Wilberforce.

Churchman.

Letter from Wilberforce to E. Cresson, now for the first time published entire.

BLAIZE CASTLE, Oct. 27, 1831.

The kind partiality of Mr. Elliott Cresson having led to my enjoying a few days of personal intercourse with him, I found myself at the end of them so disposed to assent to any proposal he might make to me, that I at once said "yes" to his request that I would become a contributor to his well-stored Album. As it is by his own desire that I take up my pen, it would almost be an affront to use it in the language of panegyric, yet I must express the deep respect I feel for that spirited benevolence which prompted him to cross the Atlantic for the purpose of promoting the best interests of a race, which though but half a century ago, denied to be human beings, is now, thank Heaven, universally acknowledged to have a right to our sympathy as fellow-creatures. May the noble undertaking of which you are the advocate, be abundantly blessed! It has been said to be a general law of nature that wherever a poison is found, a gracious Providence has placed some natural antidote. May this principle be beautifully illustrated by your proceedings—may you be enabled to render that very traffic which so long carried away the wretched Africans to slavery and degradation, the instrument of returning them to their own land enlightened and civilized; there to become the honoured agents of a gracious God in rearing a barrier against the ravages of the slave trade, in exhibiting to the world such a specimen of African civilization as shall silence forever the cavils of selfishness and ignorance; while, above all, it diffuses the blessed truths of the everlasting Gospel, where even now all are wrapped in the blackest darkness of paganism, and teaches Ethiopia to lift up her hands unto God. And now, friend Cresson, farewell! Wherever your benevolence may carry you, you will be accompanied by my best wishes for your temporal well-being and everlasting happiness. You have gladdened my breast by informing me that sanguine as had been my hopes of the happy effects to be produced by the various institutions formed and forming in your vast country for the benefit of our fellow-creatures, all my anticipations are scanty and cold compared with the reality. This may truly be deemed a pledge of the divine favour, and believe me, no Briton, I had almost said no American, can take a livelier interest than myself, in your *true* greatness and glory.

While I am writing, a passage in Scripture occurs to me, which I have often read, but never so well understood, at least never so strikingly felt as now. In speaking of that new world in which it is said there shall be no more sorrow or pain, it is added—"And there shall be no more sea." May I not be permitted to apply this to the anticipation of that blessed period when the Atlantic shall no more separate the two grandest depositories the earth contains of Christian principles and practice. To my feelings we are already one. I can truly say, even now, *There is no more sea.* May the mutual attachment of the inhabitants of our two countries become stronger and stronger, however diversified in body, having but one soul, and almost anticipating that better world, where all divisions being for ever done away, all shall unite in one song of thanksgiving and peace, and love and joy shall be complete and everlasting. May we, friend Cresson, meet in that blessed world! W. WILBERFORCE.

LIFE OF A PAUPER IN ENGLAND.—The Rev. Mr. Stone, a clergyman of London, has, in a vein of happy humour, illustrated the abuses to which the facilities of obtaining public assistance are liable. He supposes a young weaver of 22 marrying a servant girl of 19. Are they provided against the prospects of a family—do they economize, toil, retrench? No; they live in Spitalfields, and rely upon the charitable institution. The wife gets a ticket for the Royal Maternity Society; she is delivered for nothing: she wants baby linen—the Benevolent Society supply her. The child must be vaccinated—he goes to the Hospital for vaccination. He is eighteen months old, 'he must be got out of the way'—he goes to the Infant School—from thence he proceeds, being 'distressed,' to the Educational Clothing Society, and the Sunday Schools. He remains five years—he is apprenticed gratis to a weaver—he becomes a journeyman—the example of his parents is before his eyes: he marries a girl of his own age—his child passes the ancestral round of charities—his own work becomes precarious; but his father's family was for years in the same circumstances, and was always saved by charity; to charity, then, he has again recourse. Parish gifts of coal, parish gifts of bread—are at his disposal. Spitalfields Associations, Soup Societies, Benevolent Societies, Pension Societies—all fostering the comfortable luxury of living gratuitously, he comes at length to the more fixed income of parish relief—he begs an extract from the parish register, proves his settlement from the charity school indenture of apprenticeship, and quarters his family on the parish with an allowance of 5*s* a week. In this uniform alternation of voluntary and compulsory relief, he draws towards the close of his mendicant existence.—Before leaving the world, he might, perhaps, return thanks to the public. He was born for nothing, nursed for nothing—he has been clothed for nothing—he has been put out in the world for nothing—he has had medicine and medical attendance for nothing—and he has had his children also born, nursed, clothed, fed, educated, established, and physicked—for nothing!

MARTINEAU'S DEVOTIONAL EXERCISES

This Day Published by L. C. BOWLES 141 Washington Street (opposite the Old South.)

Devotional Exercises: consisting of Reflections and Prayers, for the use of Young Persons. To which is added a Guide to the Study of the Scriptures.—By Harriet Martineau. From the third London Edition. With an engraved likeness of the Author.

Extract from the Preface.

In the Preface to the first edition of this work, dated 1823, the following words occur:—'Being yet young, I have a vivid remembrance of the ideas and feelings on devotional subjects, which, in early youth, I found to be the most impressive, and to excite the most powerful emotions, and which are by no means the same ideas and feelings which produce these effects at a more advanced age. Possessing the remembrances, I must believe that the young are best fitted to write for the young, in most cases where the feelings and affections are concerned, and therefore I have written down the thoughts which used to present themselves in a natural train of reflection, and the prayers which I have been accustomed to form, under the guidance of able teachers, for my own use.'

After the lapse of nine years, I find myself no longer in the number of those 'best fitted to write for the young' on the subjects of this volume. I find that I have lost much of my interest in the ideas and feelings which were penned, nine years ago, with fervency and truth. Coupling this fact with that of the favorable reception of this work among the class for whom it is intended, I am convinced that my youthful opinion had so much of soundness in it as to render it unadvisable that the Reflections and Prayers should be altered to suit my present views and feelings. I have not dared to improve their value as compositions, at the risk of impairing their congeniality with youthful emotions of piety. A few verbal corrections, and the occasional omission of a few lines, are the only improvements I have introduced into the exercises.

Advertisement to the American Edition.

Few books are more needed, yet few are more difficult of composition, than such as exhibit the devotional sentiment in its various exercises of faith, gratitude, penitence, confidence, love, and hope. The feelings through which the soul converses with God, may lose their simplicity and fervor when spread out on the written page. This common fault has been avoided in the Reflections and Prayers contained in this little volume. It has also the singular merit of presenting religious thoughts, in which the young may discover not only truth and propriety, but a sympathy with their own views of life, and with the experience of that season when the heart 'is glad in the Lord.' The 'Guide to the Study of the Scriptures,' contains many valuable remarks, though, in one or two instances, the writer may be thought to have expressed herself incautiously. Dec. 21.

MIND AND MATTER.

THIS day published and for sale by B. H. GREENE 124 Washington Street.

Mind and Matter, or familiar conversations on the Body and Soul, designed for children at home and at school.

'The object of this little work is to impress the minds of children and youth with some important truths concerning themselves; of the wonderful nature of their souls, and the curious mechanism of their bodies, and contains, we believe, some of the most important knowledge, with which a child can be made acquainted. It will be found a useful book in Sabbath and common schools.'

N. B. 'The Juvenile Repository' is published every Saturday and for sale at the above store. Dec. 21.

BERKELEY THE BANKER PART II.—AND VANDERPUT AND SNOEK, being Nos. 15 and 6 Illustrations of Political Economy. By Harriet Martineau. Just Published by L. C. BOWLES. Dec. 21.

CHRISTIAN MORALITY.

JUST published by L. C. BOWLES, 140 Washington street, Sermons on the Principles of Morality inculcated in the Holy Scriptures, in their application to the present condition of society. By W. J. Fox.

'This volume is published in part fulfilment of the intention expressed in the preface to the Discourses, entitled 'Christ and Christianity.''

'It consists of Discourses not written or delivered in sequence, but prepared for the pulpit in the ordinary course of the Author's ministrations, and now linked together by their common reference to 'Christian Morality.' The reader will not, therefore expect a delineation of 'the whole duty of man' in all its details, but simply a statement of those principles from which, according to the Author's views of the subject, all virtues are derived, accompanied by the enforcement of such applications of them as are peculiarly required by the present condition of society.' Dec. 21.

NEW ENGLAND MAGAZINE.

THIS day published by J. T. BUCKINGHAM, No. XXX, of the New England Magazine, for December, 1833.

CONTENTS.

ORIGINAL PAPERS.—The Closing Year; La Mogigauga; The Character of Hamlet; My Books. No. X. Translations of Dante; Sculpture: Scenes Abroad; Antobiography of Matthew Carey. Letter II. The Prospects of Poetry and Science; The Pleasures of Vice.

Literary Notices.
Politics and Statistics.
Obituary Notices.
Our File. Dec. 21.

LIFE OF THORBURN.

FORTY years Residence in America; or the doctrine of a Particular Providence illustrated in the Life of Grant Thorburn, Seedsman, of New York.—Written by himself.

This unique and racy work is filled with instructing sketches and harrowing scenes that occurred during the prevalence of the yellow fever in New York; and, contains many anecdotes and letters of Thomas Paine & the celebrated infidel, illustrative of his character.

This day published by RUSSELL, ODIORNE & CO. Dec. 21.

DEVOTIONAL EXERCISES, consisting of Reflections and Prayers for the use of Young Persons; to which is added a Guide to the study of the Scriptures. By Harriet Martineau, with a portrait of the author. Just published and for sale by RUSSELL, ODIORNE & CO. Dec. 28.

NEW-ENGLAND MAGAZINE,

PUBLISHED by J. T. Buckingham, No. 22, Congress-street, Boston, and to be had of all the Booksellers in the principal Cities in the United States. Issued on the first day of every month, at FIVE DOLLARS a year, the twelve numbers making two volumes of about 500 pages each, at the low price of Two Dollars and fifty cents.

THE public will perceive, by the notice of the editor of the American Monthly Review, that the subscriptions to that work have been transferred to the New-England Magazine. In consequence of this arrangement, the Magazine for January will be transmitted to all the subscribers to the Review, and continued, unless orders be given to the contrary. This arrangement, it is hoped, will be satisfactory to the readers of the former work. The plan of the two works, being in some respects different, an explanation of the course heretofore pursued, and to be continued, in the conduct of the Magazine is here given.

The New-England Magazine is arranged on a plak somewhat different from that of any periodical wor now published in the United States. It does not, consequently, assume to be a rival to any existing publication. It is intended to occupy a station in the ranks of American periodicals, which seemed to be vacant, and to ask for no other portion of the popular favor than it may be thought to deserve, independent of all its cotemporaries

The first department of the work consists of ORIGINAL PAPERS, furnished by different gentlemen, many of whom have enjoyed the voluntary approbation of the public for some time. The Editor having adhered to the rule from the beginning, to receive no gratuitous communications, has felt no hesitation in rejecting whatever he has deemed unsuited to his purpose.

The second department consists of LITERARY NOTICES, prepared expressly for the work, and intended to afford a correct view of our current National Literature. This portion of the work has heretofore received particular attention, and as the former writers for the American Monthly Review have promised to continue their contributions to the Magazine, it is hoped that the readers of both works will find an advantage from the new arrangement.

The third department is composed of political and statistical notices believed to be worthy of preservation and useful for reference; obituary notices, &c. &c.

It was originally intended to embellish the Magazine with a series of Portraits, but it has been found impossible to furnish one in each number. There is some difficulty in procuring original likenesses, and more in obtaining correct copies of originals. The fastidiousness of individuals in many instances has frustrated the design. But with these discouragements, portraits of the Rev. Dr Kirkland, Nathaniel Hurd, and Paul Revere, Eminent Early Artists,—Charles Sprague, Esq. Hon Joseph Story, Hon Edward Everett, Member of Congress, and Matthew Carey, the Philanthropist, have already been inserted, and the original design will not be abandoned.

The New-England Magazine has completed its fifth volume. Its circulation is daily increasing, and the publisher has the satisfaction of being able to state that he shall commence his sixth volume with a subscription list sufficiently large to ensure complete success in the prosecution of the undertaking.

The volumes already published can be had, neatly done up in boards, at the subscription price. No single copies of any number can be sold, either by the publisher or his agents, and no subscriptions are taken for a less time than six months, commencing either in January or July of each year.

The postage on the Magazine, as established by law, is ten and one quarter cents for each number, for any distance not exceeding one hundred miles, and thirteen and three quarters cents for any distance over one hundred miles.

J. T. BUCKINGHAM, *Editor and Publisher.*
No 22, Congress-street, Boston.

☞ Orders by mail, postage paid, will receive prompt attention.

NICHOLS' THEOLOGY.

The subscribers have purchased the balance of the last edition of this valuable work for Academies, and Sunday schools and Juvenile Libraries, which will be furnished in quantities, handsomely bound, on reasonable terms. RUSSELL, ODIORNE & Co.
Dec. 21.

MR GANNETT'S SERMON, AT IPSWICH.

UNITARIANISM not a Negative System. A Discourse delivered at the Dedication of the Meeting-house erected by the Independent Congregational Society at Ipswich, October 23. 1833 By Ezra S. Gannett. Published by request of the Society. Just published by L. C. BOWLES, 141 Washington street. Nov. 30.

VALUABLE SCHOOL BOOKS, &c.

RUSSELL, ODIORNE & Co. publishers, booksellers and stationers, Boston Bookstore, No 134 Washington Street, have constantly on hand, at wholesale and retail, all the most approved School Books in use in New England. They are also extensively engaged in publishing a great variety of the most valuable Elementary Books, among which they have just issued a new edition of—

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All communications, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.